

Historic Buildings of
NAUVOO

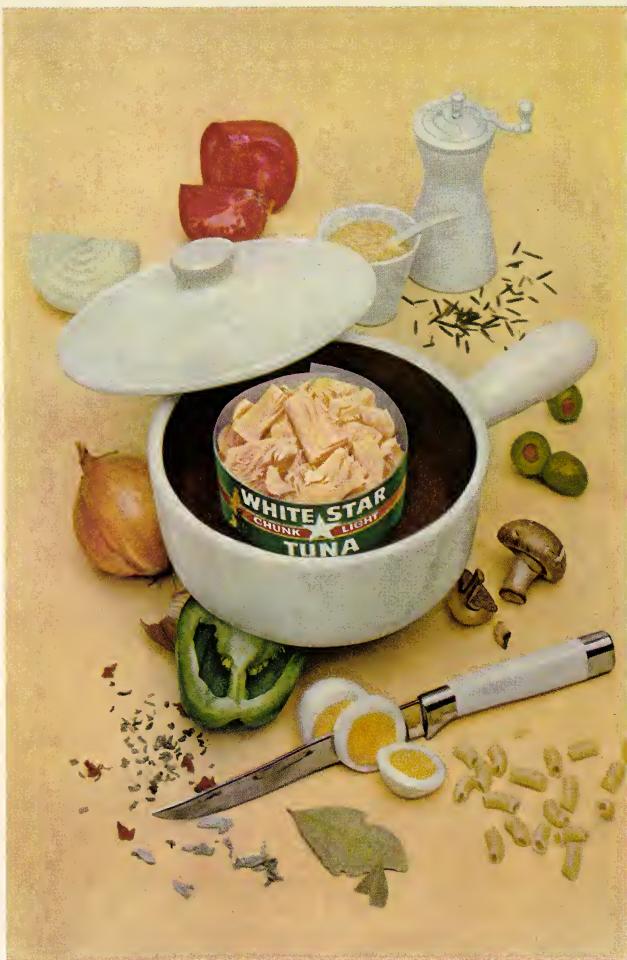
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The Improvement Era — February 1960

I

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A



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White Star Tuna



TUNA CURRY CASSEROLE

2 6 1/2-oz. cans White Star Brand Tuna	1/4 cup chopped onion
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1 cup milk	1/2 to 1 teaspoon curry powder
2 cups cooked elbow macaroni	1/4 teaspoon oregano

Combine ingredients in 2-qt. casserole. Bake in moderate oven (350° F.) 30 to 35 minutes. Garnish as shown. Serves 6.

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Family Size, Too!



Those who prefer Fancy Pack
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Hamsters



Many animals, and men in most cultures, collect more food than is needed and store or hoard it. Squirrels and the pack rats are famous, but the hamster is perhaps the greatest hoarder. This fat, furry burrower from the Old World has been known to accumulate such quantities of grain that Dr. John S. Stamm says that during times of famine in Europe the hamster hoards have been raided to get food for human beings.

Word Meanings

Some languages instead of having large numbers of different words may modify a word to give different meanings. In some Eskimo languages a "noun" can have more than a thousand forms, each with a different meaning. In the language of Guatemala any verb can have thousands of different forms by the addition of various endings.

The Puma

The puma, also familiarly known as cougar and mountain lion, may grow in size to over 200 pounds with a front foot track of 6.75 inches. Though not fond of swimming in water, it has been seen swimming rivers over a mile wide such as the Columbia, the Fraser, and the Oainoco. Leaps of 20 feet are common and on some occasions the puma has been known to leap over 40 feet to reach its prey.

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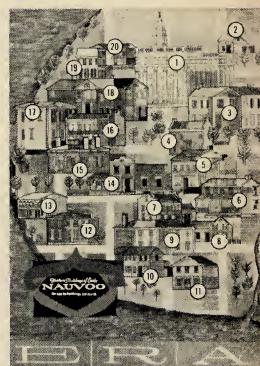
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14. Bright Young Home
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16. Willard Woodruff Home
17. Masonic Hall
18. Joseph Smith Home and Times & Seasons Printing Office
19. Bishop Hunter Home
20. Parley P. Pratt Home



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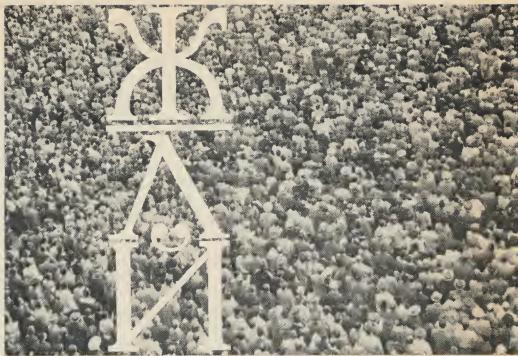
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Needed: A Gift of Tongues

by Dr. G. Homer Durham
Vice President, University of Utah

The languages most needed currently by American citizens are Arabic, Chinese, French, German, Hindustani, Italian, Japanese, Portuguese, Russian, and Spanish. This statement was issued one year ago by the Commissioner of Education of the United States of America. This "critical" list has been modified somewhat in the intervening months. However, the list stands as a useful warning of the importance of language in these times.

A big change has come to the United States since World War II. Have we kept up with our world position? A recent survey of 34 Indiana colleges and universities reveals scant possibility that Americans study anything outside of Western culture. Indiana is a typical American state, blending north, south, east, and west. What exists in Indiana probably depicts the general situation in the United States. No institution in Indiana requires its undergraduates to pass a course dealing specifically with a foreign area, except for foreign language courses when such are required. Of 65,000 undergraduates enrolled, approximately 340 students study the history of Russia in any one year. The report on this interesting survey (see *The Non-Western Areas* in

Undergraduate Education in Indiana, 1959, edited by Robert F. Byrnes), called this "an alarming situation." Five of the 34 institutions offered a course in Far Eastern history regularly every year. About 275 Indiana undergraduates studied Far Eastern history in a single year (out of 65,000 undergraduates). Twenty-five of the 34 colleges required two years of a foreign language for the B.A. degree, but most students take the B.S. degree to avoid the foreign language requirement. In the non-Western languages, 10 of 34 institutions offered courses in Russian. Other non-Western languages were reported to be available only at Indiana University, which offers courses in Uralic, Turkic, Chinese, and several Eastern European languages. Such information reveals how far we have yet to travel in preparing American students for the present world. An American can fly to Tokyo, Hong Kong, or New Delhi in a few hours. The machine is capable of transmitting the body of the man, and with it the spirit and individual culture he has attained. When he lands at the airport in Asia, he may be poorly prepared for what he sees, tastes, smells, and hears.

What can be done? This is one

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of the tasks of the Language Development Section, recently established in the U. S. Department of Health, Education, and Welfare, Dr. Kenneth Mildenberger, Chief. A National Language Advisory Development Committee of twelve members, all serving under the National Defense Education Act of 1958, has also been provided by Congress to assist.

What is being done? The North Central Association will accredit no American high school after 1963 unless at least one foreign language is available in such high school. This action, which will affect nearly one-third of our high schools, will undoubtedly stimulate careful action elsewhere.

Leading universities are now receiving matching funds to develop selected numbers of trained persons for language instruction. Of the critical languages, Arabic, Chinese, Hindustani, Japanese, Portuguese, and Russian, all are taught in at least 20 universities in America, with the exception of Hindustani. There is also need in at least two or more geographically separated centers for the study of *Javanese* (spoken by approximately 42,000,000 people), such African languages as *Hausa* (spoken by 13,000,000) and *Swahili* (10,000,000). At the present time, none of the following appear to be taught in any American university: *Afrikaans, Cambodian, Laoian, Pashto* (Afghanistan and Pakistan), *Singhalese* (Ceylon), *Tagalog* (Philippines)—all of which are official languages of countries important to the United States. *Amharic* (Ethiopia), *Burmese, Bengali, Tamil*, and *Thai* are taught only at a few institutions. At least fifty languages, each spoken by more than 2,000,000 people, are not now taught in any American institution of higher education. It will be highly impractical readily to teach all of them. It is a task, chiefly, for the major universities. The nation, meanwhile, has a big job in improving instruction in the critical languages already taught at one place or another.

It is a good sign when official bodies turn their attention to the problem of language communication. It marks the growth of intercultural relations. It marks concern with communication, in improved relations, as well as for armaments and defense.

The last 15 years have seen unusual opportunities for brilliant young men and women seeking to enter the physical, engineering, and medical sciences. A new day is now dawning for those interested in developing their talents in the field of linguistic skills, literatures, other ideas. This is a day when men need to speak with new tongues.

One of the problems is to establish standards of competence.

The Steering Committee of the Foreign Language Program of the Modern Language Association has prepared a "Qualifications Statement." This is designed to assist in evaluating the competence of high school teachers of foreign languages. This tentative form has been endorsed by 18 national or regional language associations.

Many readers of this column have acquired some language competence, largely through missionary service abroad. You may test yourself against the following criteria, for "Aural Understanding" only (listening and understanding), under the headings "Superior," "Good," "Minimal," or "Not Qualified":

"Superior." To rate yourself "superior" you must have "ability to follow closely and with ease all types of standard speech, such as rapid or

group conversation, plays, and movies."

"Good." To attain this category, one should have "ability to understand conversation of average tempo, lectures, and news broadcasts."

"Minimal." To attain a "minimal" rating, a person should have "ability to get the sense of what an educated native says when he is enunciating carefully and speaking simply on a general subject."

"Not Qualified." This is anything less than the minimal capacity.

The "Qualifications Statement" of the Modern Language Association goes on to state similar criteria under Speaking, Reading, Writing, Language Analysis, Culture, and Professional categories, as well as for Aural Understanding. The "Superior" rating under "Culture" is stated as follows:

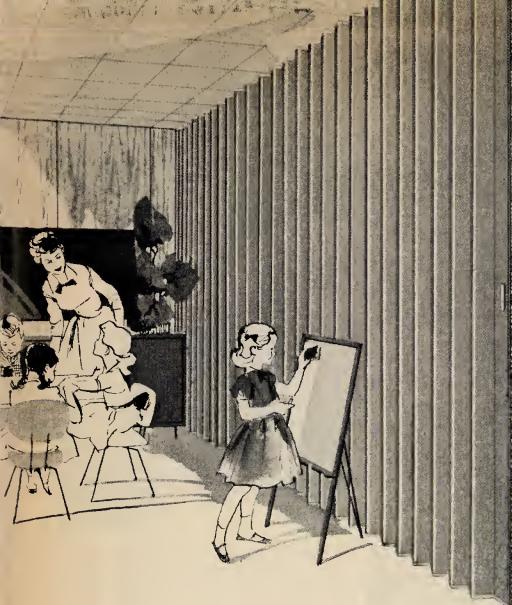
"An enlightened understanding of the foreign people and their culture, achieved through personal contact, preferably by travel and residence abroad, through study of systematic descriptions of the foreign culture, and through study of literature and the arts."

Are you superior, good, minimal, or not qualified? It may take some thing akin to Pentecostal fervor to meet needs for the gift of tongues in these times.

TO MY GRANDSONS Gary and Jeff

by Marie L. Weaver

How many times they watched the street for me,
And ran so fast to meet me when I came!
How many times they stood impatiently
To show me treasures, knowing I'd exclaim
To see their choicest snails, a robin's egg,
Or ladybugs they caught that day for me.
How often they would crowd my lap, and beg
For just one story more. And when I'd see
The tousled heads bend low, I'd hold them tight,
Reluctant to arise and break the spell
That love had spun, or lose the precious sight
Of two small, vibrant boys I loved so well.
And when I've gone to still another land,
I'll watch for them to run and clasp my hand.



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Fig. 1



Fig. 2

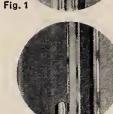


Fig. 3

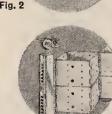


Fig. 4

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Letters and Reports



Sydney, Australia
Enjoying a three-hour chartered ferry-boat cruise around the harbor at Sydney, Australia, are a few of the young people who participated in a four-day Australian Mission MIA Youth Conference last year.

Other activities included a get-acquainted sack lunch, a debate between teams from New South Wales and Queensland, a "Far East Fantasy Ball," and a day of sports and recreation in the Sydney Branch recreation hall and patio.

On Sunday morning a fast and testimony meeting was held, and on Sunday evening more than 350 persons attended a service at which President Zelph Y. Erickson, outgoing mission president, was the concluding speaker.

Choral numbers were presented by a youth choir of over 150 voices. The theme of the evening service was "Who Shall Ascend into the Hill of the Lord?"

Reported by Elder Robert G. Pedersen



Seattle, Wash.
Dear Editors:
Enclosed is a photograph of our first stake sponsored Bowling League of the Seattle Stake, Seattle, Wash.

Pictured are: kneeling left to right—Roy Emmett, Norman Wammer, Earl Bingham, Dave Tacher, Parley Conder, Ivan Johnson, Paul Larkin, Gregg Wilding, Ed

Davis—League Secretary, Fon Holt; Standing—Les Mabe, Ted Elmer, Max Davis, Spencer Preece, Boyd Newman, Dean Austin—9th Ward Bishop, Jim McKenna, Sam Lewis, Dick Clark, Olof Kilstrom, Sterling Jex—League Vice-Pres. Lee Robinson, Floyd Mortensen—League President, Owen Labrum, Don Watkins.

Due to the fast growing popularity of

bowling in the United States, we would like to see it included in the all-church athletic program just as basketball and volleyball are. We feel that bowling offers recreation for the age group over 29 which cannot play in presently sponsored MIA activities due to the age restrictions.

Sincerely yours
Floyd B. Mortensen
League President



Pictured above is Connie Palmer, daughter of Mr. and Mrs. Ray Palmer of Nampa, Idaho. Connie has earned 90 honor badges in two years of Beehive work and graduated as an Honor Bee last August.

Vicksburg, Mississippi

Dear Editors:

I just received a letter from an elder serving in the army from Cedar City, Utah, now in Seoul, Korea.

I agree so much with what he said that I feel I would like to pass it on to others.

"I received the Improvement Era . . . and I've read many comments in the letters to the editor column, concerning the new arrangement of the Era, and I agree that it is very nice, but to me the great strength of the Era is in its source of material. The wisdom given therein is so inspiring that I just try to soak it all up."

I believe this elder has the right attitude. May I add my congratulations to you, and my thanks for the many hours of inspiration received from the Era.

Be assured that it travels to several isolated families on the Mississippi Bayou before being worn out.

Sincerely,
Neil J. Ferrell
Special Investigations
Hydraulic Division
US Army Waterways
Exp. Sta.
Vicksburg, Mississippi

Provo, Utah

Dear Editors:

Many thanks for the portraits of Christ's apostles contained in the November issue of The Improvement Era. They are exquisite. Congratulations to those who chose them.

Sincerely,
Grace Ingles Frost



Thayer D. Evans and the Evans Quartet practicing in the Sons of the Utah Pioneers' Museum.

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THE COVER:

Painted in a decorative, map-like style to suggest a living city full of industrious, warm-hearted people; a city well-planned and organized in contrast to the typical pioneer city of the time, the cover of the Era is an impression of a few of the historical homes and buildings in early Nauvoo.

This outstanding character of Mormon cities as an example of inspired community planning is the subject for the Richard J. Neutra article appearing in this issue of The Improvement Era. His idea served as the inspiration for the painting and determined the manner best to depict this concept.

Some freedom of design has been utilized to preserve the over-all decorative feeling. This is particularly true where both front and sides of a building are shown, to make it possible to see the craftsmanship and design that were evident in the structures. The cover is painted in this way after the fashion of maps of period where both vertical and horizontal views of an object were commonly seen on a flat area without any attempt at perspective.

These historical buildings have been placed in their approximate actual location based on a map of Nauvoo from the Church Historian's Office. Some condensing of space was necessary to show a number of buildings in detail in a small area. Photographs taken at various times since the buildings were erected were used in painting the structures. Naturally, some changes may have been made since that time or since the date the photographs were taken. Since it would have been most difficult, if not impossible to determine the actual coloring of the brick, stone, and timber used in each home, the attempt has been made to suggest through color the warmth of the city of Nauvoo set like a jewel in a bend of the Mississippi River against the bright gardens and farms of the surrounding area.

Everybody Is Somebody at Brigham Young University

Yes, there's a place for you at BYU, even though it is the largest university in the intermountain area. Students live in family-sized groups in comfortable residences; clubs are open to all; a large faculty gives personal attention in comparatively small classes; the BYU Stake of 26 wards is made up entirely of students. Thus BYU gives all the advantages of the big university, yet all the friendliness and attention of the small college. Put yourself in this picture—there is place for you.

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March 21, 1960

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1st Term, June 13
2nd Term, July 18

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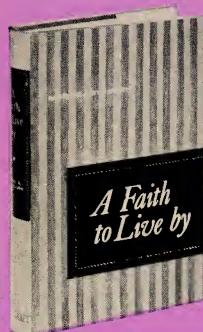
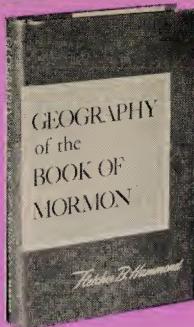
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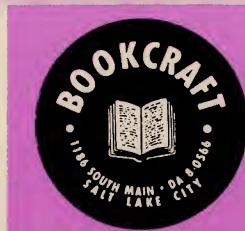
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With both producers and processors, Safeway has a reputation for prompt payment and whole-hearted cooperation of which it is proud.

FRIEND OF THE FAMILY

FRIEND OF THE FARMER

SAFEWAY



The Church Moves On

November 1959

8 Elder Golden R. Buchanan sustained as president of the Salt Lake Valley Regional Mission, succeeding President Lyman S. Shreeve.

6 The Primary Association announced the reappointment of Mrs. Wilma B. Bunker of Salt Lake City to their general board. Mrs. Erma Y. Gardiner of Heber City, Utah, and Mrs. Judith W. Parker of Salt Lake City have also been named to the Primary general board.

14 The First Presidency announced these changes in the leadership in the mission fields:

President Edgar B. Brossard, currently serving as president of the New England Mission, has been transferred to Paris, France, where he succeeds President Milton L. Christensen of the French Mission.

15 Elder Sheldon H. Holmes, former second counselor in the Kearns (Utah) Stake presidency sustained as first counselor succeeding Elder Grant H. Linford. Elder Burton F. Brasher sustained as the new second counselor. President Merrill A. Nelson presides in Kearns Stake.

25 The First Presidency announced the re-opening of the European Mission Office, with Elder Alvin R. Dyer, Assistant to the Council of the Twelve, as president. The office will be opened soon after the first of the year at Frankfurt a/Main, Germany. President Henry D. Moyle of the First Presidency, who left today for Europe, will make arrangements for the re-opening of the European Mission Office and the transfer of the West German Mission headquarters, now at Frankfurt a/Main, to Dusseldorf, Germany. President Moyle will attend to other important Church matters in England, Scandinavia, Switzerland, and France. While in France President Moyle will make arrangements for the transfer of the present Tahitian Mission to French Mission jurisdiction. It will hereafter be known as the French Polynesian Mission. The office of the European Mission was closed by the Church in November 1949 with the release of Elder Alma Sonne, Assistant to the Council of the Twelve, as European Mission President. Headquarters of the European Mission at that time were in London, England. President Dyer will be accompanied by Mrs. Dyer and their son, Brent Rulon, to the new field of labor. President Dyer has previously filled two missions for the Church, one in the Eastern States, 1922-24, and he served as president of the Central States Mission from 1953 to 1958.



When
you get
that
Hollow
Feeling...
It's
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*In place of the regular Editor's
pleased to present a fireside talk
President David O. McKay to the*

Ideals for



President Clark, President Moyle, President Joseph Fielding Smith, other General Authorities of the Church and their wives, General Superintendency of the YMMIA, General Presidency of the YWMIA, and members of the Youth of the Church:

I greet you on this important occasion, and congratulate you upon your opportunity of having heard the excellent messages rendered by those who have participated on this program.

My responsibility comes under the heading "We Live Our Religion." I know of no activity in which we can demonstrate that fact more impressively than in the subject assigned to me as a topic for tonight: "Courtship and Marriage."

While listening to the messages tonight from these young people, these lines came to me:

"You ought to be true for the sake of the folks who think you are true.

You never should stoop to a deed that your folks think you would not do.

If you are false to yourself, be the blemish but small, you have injured your folks; you have been false to them all."

(Edgar A. Guest)

Perhaps there are few, if any, subjects of more interest or more importance than courtship and marriage.

Eternal Pronouncement

When in the process of creation it was opportune for man to assume mortality, he heard the eternal pronouncement "*Thou mayest choose for thyself.*"

Thus man, among all other created things, became a recipient of the divine gift of *free agency*, and with it the accompanying *responsibility*.

As a principle ever to be kept in mind, to the tens of thousands assembled tonight I repeat to each one:

"You are the person who has to decide
Whether you'll do it or toss it aside;

Page, The Improvement Era is given January 3, 1960, by youth of the Church.

“Courtship and Marriage”

by President David O. McKay

You are the person who makes up your mind
Whether you'll lead or will linger behind—
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.

(Edgar A. Guest, *Selections for Public Speaking*, Scribner's, 1930.)

In the Doctrine and Covenants, the Lord clearly sets forth the significance of marriage: “And again, verily I say unto you . . . marriage is ordained of God unto man.” (D&C 49:15.) It is, therefore, not a ceremony to be entered into lightly, to be terminated at pleasure, or a union to be dissolved at the first difficulty that might arise.

To members of the Restored Church, marriage is a divine ordinance, and when directed by intelligent parenthood, the surest and safest means for the improvement of mankind.

“To build a happy fireside clime
for weans and for wife,
That's the true pathos and sublime
O' human life.”

(Robert Burns)

When Jesus referred to marriage, he associated with it the lofty command:

“What therefore God hath joined together, let no man put asunder.” (Matt. 19:6.)

Marriage a Universal Desire

With a few exceptions, marriage is a universal desire. Every young person at some time or another looks forward to the consummation of that event. Professor Henry C. Link, psychologist, corroborates this as follows:

“Within the past three years I have, in connection with certain nationwide studies among college students, asked the young women such questions as:

“What career in life is most important to you? Do you consider marriage and helping a husband in his career more important, less important, or equally as important than a career of your own?”

“From ninety to ninety-five percent of the college women have answered that a career as a wife and mother is their primary aim, and that helping a husband in his career is more important than a career of their own. The growing belief among college women that the making of a home, the raising of a family, and furthering the career of a husband are in themselves a career of major importance, indicates a wholesome return to fundamentals.”

I believe that condition prevails generally among our young people of the Church, notwithstanding prevailing economic changes that are threatening the permanence of the home, necessitating wives to work and mothers to leave their children with baby sitters.

Let us never lose sight of the fundamental fact that home is the basis of civilization and that members of the Church have the obligation to build ideal homes and to rear exemplary families. With this obligation in mind, I now name five conditions contributing to a successful marriage:

1. An Unsullied Reputation

A successful marriage begins before you even approach the marriage altar. It begins when you are accepting invitations in your teen-age years to attend social parties. It begins with the manner in which you say good night to your companion. Maintaining an unsullied reputation during courtship contributes to a solid foundation upon which to build a happy home. This is illustrated by the experiences of two girls as follows:

“Being a teen-ager is quite confusing to me because there are so many temptations and problems which seem to come all at once. One of these problems which has bothered me (Continued on page 108)

Your Question

47 East Main Street
Salt Lake City

Answered by
Joseph Fielding Smith
President of the Council of the Twelve

EVIDENCES OF THE FIRST VISION

Q "What evidences have we to substantiate the first vision of Joseph Smith to prove the truth of his story and that he was not deceived or a deceiver?"

A It is well-known that the truth or falsity of a story lies mainly in the details. There are some details connected with the vision given to Joseph Smith the Prophet, which may appear to many as insignificant, and by many members of the Church are overlooked, yet they are of vital and of overwhelming importance.

We are all aware of the fact that in the year 1820, the Nicene Creed held almost universal sway throughout the Christian world, Catholic and Protestant alike. Christian ministers, scholars, and professors through the centuries had accepted this creed in the main as being true. Today the religious world ridicules the idea of an anthropomorphic God, whether they accept this creed or not and look upon God as an invisible essence or power in the universe; many, if not all, declare that he is without passions, is immaterial and that the Father and the Son are merely expressions of one God or Supreme governing influence of power. It was the common belief in the days of the Prophet Joseph Smith that Christ was a manifestation of God in the flesh, but that after his resurrection he shed his body and was again absorbed into the universal essence, power or "immortal" spirit, that fills the universe.

It is unreasonable to think that Joseph Smith at the age of fourteen years could have found the error of this doctrine, which he had been religiously taught, and come out in contradiction to it if he were telling an untruth. The most natural thing would have been for him to say, when returning from the grove, that he had seen an angel. Moreover he would have been most unlikely to have declared that the messenger had told him that all of the religious teachings, and teachers, were in error of the divine truth. Presumably he would have said that the messenger told him to join one of the contending religious sects; possibly that if he would wait the Lord would call upon him to start a religion. Never in the world would he have declared that two glorious Personages appeared to him and told him not to join any of the existing creeds and churches. Without question, this was the farthest thing from his mind when he went into the grove, and that was his expression afterwards. He would not have dared to come from that interview declaring that *all* of the creeds and churches were

wrong. Young as he was, he had wisdom enough to know that such a thought would have been fatal and would have brought only condemnation upon his head.

Without any question to the contrary, it must be assumed that Joseph Smith, when he went to pray, had an idea that somewhere the divine truth was to be found. If he had cunningly thought out a plan he surely would not have dared to face the religious world with such a story as that he had received a visitation from both the Father and the Son. From all the teachings he had received, that was evidently the farthest thought from his mind. It was too revolutionary and conflicted universally with all of the religious creeds, Catholic and Protestant, in the world. He might have said that the Son of God appeared to him, but this is something very remote considering the universal belief.

ALL REVELATION COMES THROUGH CHRIST

Here is another detail connected with the vision which the Prophet could not have known and which is not too generally understood even with members of the Church: When Adam was in the Garden of Eden, he was in the presence of God our Eternal Father. After his fall, he was driven out of the presence of the Father, who withdrew from Adam, and when children were born to Adam they, too, were shut out of the presence of the Father. Then, according to the scriptures, Jesus Christ became the Advocate for Adam and his children,¹ and also their Mediator² standing between mankind and the Eternal Father, pleading our cause. From that time forth it was Jesus Christ who directed his servants on the earth and gave revelation and guidance to the prophets.³ If Joseph Smith had been a deceiver, and in some marvelous way, had hit upon a great truth which had been lost to the world through apostasy, never would he have stated that it was the Father who introduced the Son, and asked him to address his question to the Son and that it was the Son who gave the answer. What was his report made to the minister with whom he was friendly? Here it is in his own words.

... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*⁴

It was the Son who asked him what he wanted, and it was the Son who gave the answer. Had Joseph Smith been guilty of a fraud and had lied, he never would have thought of this incident and related it in this manner. The chances are that he would have declared that it was the Father who asked him what he wanted, and it was the Father who gave the answer. Had Joseph Smith returned with such a statement as this, then the whole world, except for its ignorance of heavenly things, could have known that he was guilty of a fraud, notwithstanding he had hit upon a great truth which had been lost by the world, in relation to the separate personalities of the Father and the Son. Here again Joseph Smith's story harmonizes with divine truth.

Perhaps it is needless here to show from the scriptures the separate personalities of the Father and the Son, but one or two scriptural quotations may be given showing the harmony between the vision of Joseph Smith and the facts as they are revealed in the New Testament.

At the baptism of Jesus, we read:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."⁵

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."⁶

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."⁷

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."⁸

These and scores of other passages show the separate personages of the Father, Son, and Holy Ghost. Only apostasy and the rejection of the doctrines of Jesus could have placed the world in such a state of darkness. The time had come in the day of Joseph Smith the Prophet for the fulfilment of the predictions of the prophets and the ushering of the Dispensation of the Fulness of Times.⁹

¹ John 2:1. D & C 29:5; 110:4.

² Tim. 2:5. Heb. 9:15.

³ See Vol. I, *Answers to Gospel Questions*, p. 13.

⁴ Pearl of Great Price, Joseph Smith 2:17.

⁵ Matt. 3:16, 17. See also John 12:28.

⁶ John 14:28.

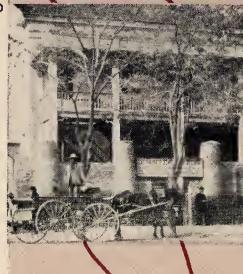
⁷ Ibid., 20:17.

⁸ Ibid., 17:11.

⁹ For other evidence, see *Orson Pratt's Works*.

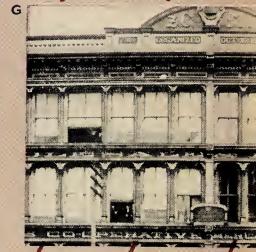
by Richard J. Neutra

THE MORMONS AND THE



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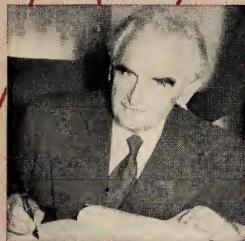
Public



A—CITY CREEK MILL
B—SALT LAKE CITY, 1875
C—NAUVOO, ILLINOIS
D—DESERET NEWS AND TITHING
OFFICE
E—OLIVETTI'S "COMMUNTA"
F—BRIGHAM YOUNG'S
SCHOOLHOUSE
G—AMERICA'S FIRST DEPARTMENT
STORE
H—SKETCH OF PROPERTY DIVISION
AND AREA PLANNED FOR PUBLIC
USE, SALT LAKE CITY.
I—THE SOCIAL HALL, SALT LAKE
CITY



AMERICAN COMMUNITY



World-famed architect, Richard J. Neutra, is Vienna-born and European-trained. He has been a resident of the United States since 1923, a citizen since 1929. His architecture, which has long changed the world's landscapes, is based on a lifelong study of man and his needs. Ecology—the science of man and his environment—is a guiding light of his career. In speaking about life in cities he has said: "Most people never consider what a city is for. Before everything else, it is a place to keep people alive. All the world's technical advances cannot change that. . . . We are sensitive to our environment. . . . Man is the measure of things, and he is a reliably stable measure. . . ."

He and his company, with offices in Los Angeles, have worked on such diverse buildings as schools in California, a modern cannery, and the American embassy in Pakistan. He is now at work on plans for a Lincoln memorial at Gettysburg, Pennsylvania.

He is an author of note and has lectured on architecture at Harvard, Princeton, Columbia, and other institutions of higher learning in the United States, and in Mexico, Japan, Switzerland, Belgium, and many other countries.

I write this as an architect and planner. There have been great events and chains of them in the colonies, the territories, the states of the American Union, but none has been as characteristically American as the significant and tragic story of the Latter-day Saints. The Prophet Joseph Smith and Brigham Young were as native as native can be. Their faith that from American soil may spring a renewal of this world at later date that would fulfil all preceding revelations was an indigenous faith.

The community of settlers had been self-styled and unskilled, sometimes reckless to the site, since the landing of Plymouth Rock. A few times the government of the mother

(Continued on page 112)



Twenty-six hours to make a dress?



First Commercial Dress Patterns in Asia Make their Debut in Indonesia.

"Did you say it took twenty-six hours to make this dress?" queried a visiting technician as she examined a simple international type dress made in a home economics teacher training school in Djakarta.

"Yes," said the principal, "everything that is made here must first have a sketch of the design. Then measurements are taken of the person; a pattern is drafted; the material is conditioned; and finally the dress is cut out and put together. It all takes time. Students must rush to complete their work in twenty-six hours."

The visitor looked at their equipment; she watched the students work with their hand-turned machines; she asked more questions about production of clothing in other parts of the country. She learned that having clothes custom-made is the general practice in Indonesia. She visualized the day when the country would become more industrialized and would be looking for easier, quicker, and cheaper methods of clothing the people.

"What would you think of developing some basic patterns in several sizes that could be used over and over again and save the time of drafting each pattern?" This question brought an enthusiastic affirmation. In fact, some of the instructors had already been thinking and working along this line.

A committee was appointed to work out a plan.



Dr. Virginia Cutler at work on the project.



Different Indonesian costumes suggest more patterns will be needed.



Indonesian student cuts out a new pattern.

They decided to measure a thousand women, calculate the averages and draft some patterns according to the results. They agreed that streamlined methods of clothing construction and labor-saving equipment would speed the process of making a dress.

Their first step was to plan twelve workshop sessions to be held at training schools located on five islands. They decided to introduce the idea about the patterns at these sessions, take the measurements of participants, demonstrate some streamlined construction methods, and provide gadgets for making the work easier.

When the training program was well under way, Miss Anina Samahati was selected as one of the most able leaders and was sent to Carnegie Institute of Technology to receive training in pattern making, textiles, and design. Committee members in Djakarta kept in close touch with her about the measurements and workshop sessions.

The termination date of Miss Samahati's ICA grant was drawing near by the time that the measurements of women from the twelve workshops had been taken; the committee was anxious to get the patterns ready for experimentation by the time Miss Samahati returned. They decided to compute the averages even though they had not reached the one thousand goal. The chairman of the committee, Mrs. Porrie, took her entire vacation time to work out averages. While her friends were at the mountains or enjoying the beach—she was slaving over her "figures."

Two types of patterns were drafted from the averages and were made in five sizes beginning with size eighty centimeters and ending with ninety-six centimeters. The most important type pattern made was of the *cabaya* which is the classic blouse worn with a *batik kain* (wrap around skirt). The other pattern was an international type blouse and skirt which is popular for the college age.

Then came the quandary. "How can we reproduce these patterns for the tryout?" asked Mrs. Porrie. It would surely take too long to cut them out one by one—and if done this way they wouldn't be accurate, the committee agreed. So, they visited the printer. He said he had never printed patterns before; he didn't have the right kind of paper but would be willing to work with what he had. Regular newsprint tears easily and is not very suitable for patterns. He found some draftsmen's paper that seemed better but was very expensive. The committee felt they should use the expensive kind in order to give the best possible chance to the experiment. The printer gave Mrs. Porrie large sheets of Bristol board and requested that she make tracings of the patterns with India ink. This was done, and all was ready for printing except the needed *rupiah*s to pay the bill. The Ministry of Education had not included this item in the budget, and there wasn't any money available.

For a moment—all seemed lost. But then the technician said, "Why not investigate the possibility of getting some help from (Continued on page 106)



A Story for Scouts and

all who love adventure

The Brain

by Douglas H. Thayer

Jack Marshall, leader of Troop 48's Opossum Patrol, didn't want to believe his eyes as he surveyed his patrol prior to the hike to Fire Lake, but there was no mistake—Greg Stilson had a pink canary cage tied to the top of his pack. "A canary cage on a camping trip—it's impossible," Jack muttered to himself as he strode toward the Opossum Patrol's newest and youngest member. "What's that for?" he demanded, looking Greg sternly in the eyes and pointing toward the bright cage that loomed above the small offender's head.

"Oh, that's to catch kangaroo rats with. I've made a trap out of it," came Greg's innocent reply.

"To catch kangaroo rats with!" Jack repeated loudly as if unable to find words of his own.

"Yes. I want some live specimens for my collection. Of course I'll let them go after I've studied them for awhile."

"Do you think a canary cage is quite the thing to bring on a camping trip?" Jack asked, trying to keep the icy tone out of his voice, but knowing he hadn't succeeded.

"Well, maybe not, but I kind of need it. But if you say so, I'll hide it here in the brush, and get it on the return trip," Greg replied with a note of regret in his voice.

Jack really couldn't think of any good reason why a canary cage wasn't acceptable in camp; that is, if a Scout really needed one. And though the sight of the cage offended him as something not proper on a camping trip he had to admit that Greg, obviously needed the cage. "Well, I suppose you can take it

if you need it," Jack finally said with a tone of reluctance in his voice, "but don't let it slow you down; otherwise you'll have to leave it by the trail." With this last word of warning, Jack moved to the head of the somewhat amused patrol to start the Opossums on the trail.

Jack was thinking about the Big Pine Mountain Jamboree, as the climb started. Every year Troop 48 hiked to Fire Lake for scouting skills practice and demonstration, so that the top patrols could be chosen to represent the troop at the jamboree. Jack thought of the patrol as a tightly knit, well-functioning team, a team that always had to be on top; and he figured that the jamboree was a good place for the patrol to show what it could do.

He felt sure that the Opossums were a cinch to be chosen to demonstrate cooking and bridgebuilding, and probably water safety, but signaling had him scared. The Panther Patrol had several good signalers, and Jack knew he was going to have trouble on this score. He blamed this trouble on Greg Stilson. Jack had planned on Greg's becoming a real Morse code man, who could give the patrol signaling team that extra little boost it needed to be better than the Panthers, but Greg hadn't co-operated. He had learned Morse, sure, but he hadn't developed that speed and polish Jack knew would be necessary to make the Opossums the best team.

Jack knew that Greg hadn't become a top signaler because he was too interested in collecting specimens of rocks, plants, birds, and anything else he could get his hands on. He was a born naturalist, pure and

simple. Greg's canary cage had really been the "straw that broke the camel's back," for it symbolized everything that Jack disliked in Greg—his wanting to collect things and not wanting to be a signaler.

The troop arrived at the lake late that afternoon. By the time camp was set up and supper finished, it was time for bed, so there was no campfire program. The next day Jack watched the other patrols in practice, and, from what he could see, it looked as if the Opossums were a cinch to be chosen for everything but the signaling. And every time he thought of signaling, he thought of Greg and his canary cage, and he became a little angry.

Jack buckled his belt and looked at his watch. It was six-thirty-five, and that meant he was five minutes late for the morning patrol leaders' meeting. He grabbed his hat and trotted toward the group of patrol leaders standing by the troop's dead campfire. He was nearly ten minutes late when he arrived and so was relieved to see that Mr. Mack, Troop 48's scoutmaster, wasn't yet with the group. The three other patrol leaders, Bob Davis, Sam Short, and Ralph Bland were there, however, and already involved in a discussion.

"Where's Mr. Mack?" were Jack's first words as he approached the group. Everyone seemed to answer at once that he hadn't shown up yet. It seemed a little odd to Jack that Mr. Mack wasn't on time, for if he insisted on one thing in the troop it was promptness.

Jack entered into the conversation with the others about the plans for the day, but when after ten minutes Mr. Mack didn't come, Jack began to grow a little anxious. He could see Mr. Mack's tent over by the creek which flowed from the lake, but there was no sign of life. "Maybe he's sick," he thought to himself.

None of the other patrol leaders seemed concerned about Mr. Mack's absence, but Jack, growing more uneasy as the minutes passed, started toward the tent. "I'll see what's holding Mr. Mack."

He approached the still closed tent from the front and was going to call out, when he saw something which he thought rather funny—Mr. Mack's arm was sticking out from under the side of the tent. He stooped to get a closer look, and then he saw something that sent a shock through him like the time he put his finger in the light socket—Mr. Mack had traced one word in the sand at the edge of the tent, SNAKE!

Jack stood perfectly quiet for a moment as the idea that Mr. Mack was trapped in his tent by a snake

impressed itself on his mind. Then he backed silently away from the tent and hurried back to the other patrol leaders.

"Fellows," he said, "there's a snake in Mr. Mack's tent." The patrol leaders began to talk excitedly as Jack told what he had seen, and Sam Short seemed to grow a little pale at the word *snake*. Jack waited for someone to suggest what should be done. When no one made any suggestions, he became the leader of the group as by natural right.

"Ralph," Jack said.

"Yes," came the brief reply.

"Go tell the other fellows what the score is, and tell them to stay away from the tent. We don't want to get the snake riled up." Then Jack turned to another of the patrol leaders. "Bob, you put two or three guards around the tent. We can't take any chances on anybody getting curious." As Ralph and Bob hurried off to do his bidding, Jack wondered what to do next.

By this time, Ralph had spread the news about Mr. Mack's predicament, and Jack could see small groups of Scouts gesturing and talking as they stood back away from the tent. The tent had suddenly become the focus of attention for the whole troop.

As Jack watched the troop react to the news, he noticed Marty Madsen, the best Morse code man in his patrol. Then Jack had an idea how to let Mr. Mack know that they were aware he was in trouble. He walked over to Marty, spoke to him briefly and gestured toward the tent. Marty nodded and then walked quietly toward the tent. Arriving at the spot where Mr. Mack's arm was exposed, he knelt down, took the hand in his and began, in a series of short and long squeezes, to send a message in Morse code. The message was short and to the point, "We know, will help."

"Well," Jack thought to himself as he watched Marty returning, "at least Mr. Mack knows that we know he's in trouble and will help." Turning the problem over in his mind, the only thing that Jack could think of was that whatever they were going to do had to be done in a hurry. Mr. Mack couldn't be expected to hold out forever, and as soon as he moved he would have a vicious snake to fight in the close quarters of the tent. Jack shuddered at the thought. Finally he decided that the problem needed more heads than one, so he called the others to him and briefed them on the situation.

His voice was clear and firm and showed nothing of the tension he was beginning to feel. "Fellows," he began, "the snake is prob- (Continued on page 100)

Kayaks down the Nile

by John M. Goddard

Dense masses of papyri bordered the gray-green river on both banks, with bush and woods beyond. The river which was fully 500 yards wide at Namasagali, was now a slight current that diminished as we approached Lake Kioga, thirty miles downstream. The Nile flows sluggishly through this shallow lake for almost sixty miles, losing millions of gallons of water to its great spongy swamps and marshes as it creeps along. As we entered Kioga early the next morning, an amoeba-shaped body of swampy water with four great pseudopodial off-shoots, we were cheerfully informed by Oumu that he and Gabrini had never been so far downstream before in their lives. We had understood that the two men were acquainted with the river all the way to Masindi Port and knew Lake Kioga well, so this confession gave us quite a shock, especially when they stopped paddling and waited for us to point out the course through the maze of channels filtering through the thick carpet of lily pads and lake weed confronting us. Having reached the point of no return as far as we were concerned, there was nothing for us to do but proceed down the most prominent channel and hope we wouldn't come to a dead end.

For hours we labored with all our strength, heaving and shoving with the paddles,^{*} to make headway through the weed-choked water, but our progress was maddeningly slow. We felt trapped on a Sargasso Sea. I thought of the grim tragedy that had occurred on the Nile some years before, when a steamer came to a dead end after following one of the labyrinthine channels meandering through the floating papyri and water lilies. The captain attempted to retrace his route, only to find that the rafts of thick vegetation had closed in behind his boat trapping him. Before help arrived, he and twenty-two of his passengers starved to death.

Finally we reached open water and were able to glide along unhampered by the frustrating growth. André spelled me off in the pirogue, so I was free to continue in my kayak, the *Nileteer*. An overwhelming feeling of physical insignificance swept over me,

as I stroked along in a fragile boat I could pick up in my arms, surrounded by a vast trackless swamp, with the sweeping immensity of the sky overhead, and only the phantom sounds of the whispering wind and the occasional haunting cry of a water bird to break the eerie stillness.

It took us four days to cover the 106 miles to Masindi Port. The last two nights we were forced to sleep in our cramped boats when we were unable to find a break in the impenetrable papyri to dry land. For twenty-seven hours at one time we were trapped on the water with no place to make camp or even stretch our numb legs. During this ordeal we were frightened half out of our wits when we stumbled into a small herd of pugnacious hippo as we groped our way through the dark, star-studded night. It was an unnerving experience. The big *kibokos*, as the Africans call them, came plunging and snorting after us in hot pursuit, causing us to become separated temporarily when we scrambled out of their way. Jean and the two natives in the sluggish dugout were in the greatest danger of being overtaken, but luckily the rampaging hippo chose to come after André and me, and we were able to keep just ahead and lead them away from the others in our speedier kayaks.

We encountered several small Bunyoro fish camps on Lake Kioga, but not one real village. The camps consisted of a few small huts woven out of papyri, surrounding an open fire pit with a smoking platform suspended over it for curing fish, which provides the bulk of the diet for this primitive tribe. Always we were greeted with broad smiles and warm handshakes whenever we stopped to visit one of these encampments, and fresh fish was offered as a sign of welcome. The fish we accepted with gratitude but when fat, roasted locusts, an African delicacy were placed before us, we at first risked offending our hosts by politely ignoring them. Later, emboldened by hunger we

The Bunyoros used grass baskets to scoop up gnats that swarmed in such clouds we had to breathe through handkerchiefs. Pressed into little cakes, the gnats are dried and eaten.



gingerly tasted some well-cooked specimens and found them surprisingly palatable. As time went on and we came to rely more and more on the tribesmen along the river for food, we learned not to examine too closely the menu at hand, but were grateful for what was available, munching it down with little regard for the taste but much thought to the vitamins and minerals we were ingesting. The Bunyoro used grass baskets to scoop up gnats that swarmed in such clouds we had to breathe through handkerchiefs. Pressed into little cakes, the gnats are dried and eaten. Termites, polliwogs, caterpillars, and grubs, we found, were widely eaten by people of the Nile Valley.

We arrived at Masindi Port just before noon of the fifth day, aching and exhausted from our rigorous paddling against the blustery wind which swept over us in such powerful gusts that we had to exert all our strength to make any headway and to keep from being blown upstream. Wind, we soon learned, was to be our most implacable adversary and our most burdensome hardship throughout the entire expedition. The prevailing north wind would spring upon us at dawn of every new day on the river, developing in intensity as the day progressed. It was a rare time when we enjoyed any current to help us along. More often than not we rocked and bucked on the heaving water, struggling through an endless succession of wind-blasted waves which doubled our labor of paddling and gave us the sensation of continually heading upstream. It would have, in fact, been incalculably easier for us to have hoisted a sail and journeyed *up* the Nile from the Mediterranean, with the omnipresent north wind at our backs to speed us along, but we hadn't anticipated that wind would present such a

great problem, therefore we planned the Nile odyssey with no other thought than to begin at the beginning and not at the end of the river.

Fortunately for Oumu and Gabrini we caught the little paddlewheel steamer, which plies between Namasagali and Masindi Port, just as it was about to depart. We got the British captain to hold his boat while we hurriedly loaded our African companions and their heavy *m'tumbi* aboard, thus saving them the laborious effort of paddling all the way back to their village.

There was a spirit of sadness in our hurried parting. We had become genuinely fond of the pair during our adventurous days together and it was with deep regret that we watched them sail off, realizing that we would never see them again.

To avoid impassable rapids below Masindi Port, we drove by truck direct to Lake Albert. The English explorer, Sir Samuel Baker, discovered this, the Nile's third source, in 1864. Traversing undulating bush country, we choked and gasped from the acrid smoke of a thousand fires. Natives set them to burn off the tinder-dry vegetation and fertilize the land, so their cattle may enjoy fresh green fodder after the rains begin.

After a spine-jolting drive, we emerged on an escarpment with the broad waters of Lake Albert agleam one thousand feet below. In the distance loomed mountains that form the watershed between the Nile and Congo basins. The heat intensified as we dropped off the escarpment—the left wall of an enormous geological fault extending 4,000 miles from Palestine to Mozambique, the depths of which are filled with a multitude of lakes, large (Continued on page 122)

HOPE

by Eva Willes Wangsgaard

Fear as a force is not as strong as hope,
For hope in man is stronger than his will.
When he is self-convinced he cannot cope
With life's dark corners, hope shines feebly still.
It fed men's hearts when wilderness of sea
Made sun a fiery dragon, night a tomb
Or pit of pain, day an eternity
Of thirst and hunger in a world of doom.
For when the night was darkest hope would rise
To count the sheep that roam the milky lane
Or graze in purple meadows in the skies,
Then rode with dawn through tortured day again.
Hope that can drape a barren tree with leaves
Shines on through agony between two thieves.

What Is an Ideal Mother?

by W. Cleon Skousen
Chief of Police, Salt Lake City

The Mother as a Teacher

An important part of a boy's image of his mother is in the role of a teacher. He likes her in this role. She answers questions, she solves problems, she uses language he can understand. Furthermore, she tells him stories and helps him understand life by fitting into the stories explanations and editorial comments. A boy is fortunate if he has a mother who has cultivated her own mind and seeks to share with him the exciting things he can expect as he grows up.

A small boy has an almost unlimited appetite for information. He is capable of being held spellbound for long periods of time by carefully prepared and interestingly presented material. The key to good storytelling technique is a play on people or things in action. Children do not like preaching, but principles and morals can be worked into the action. A mother is almost an immediate success if she looks at her little brood just before bedtime and says: "How would you like to hear about the little boy who got caught in a cave by a bear?"

The Forming of Character

When a boy grows up, he asks himself whether his mother helped build his character or weakened it.

Sometimes he can see that she gave him his way too much or failed to counsel him when he was obviously headed for disaster. On the other hand he might come to appreciate that his troubles in life are really the result of his failing to heed his mother. He says to himself, "I had a good mother. I just didn't have sense enough to listen to her!"

A mother has to raise her son in terms of the long pull. She has to use her wits continually to get the right reaction from her son during his early years. But if this fails, she has to go right ahead and do what she knows time and life will teach her son to be right. Therefore many mothers who rate themselves as failures in raising rebellious sons find themselves a success in later years when their boys have grown a little older, come to their senses, and learned to honor their mothers' teachings.

The Building of Good Habits

The key to good character is forming good habits. This is the primary task of a mother. Habits are motivated by attitudes, and a boy picks these up from his parents, especially his mother. Habits of cleanli-



ness, order, thrift, friendliness, courtesy, hygiene, punctuality, honesty, and work are all part of the heritage a mother helps pass on to her son. A mother is particularly successful if she practises all of these things herself. This gives a boy the feeling that it is the thing to do. Otherwise he listens to his mother's teachings, and then watches her violate them and says to himself, "What Mom said is a good idea, but hardly anyone does it—not even Mom!"

“As goes the mother, so

The Chain Reaction Principle

This leads us to the next major premise which says that, "As goes the mother, so goes the child." This is not always true, but it is true more often than not. A father can be rated a success by all normal standards and still raise a weak family if the mother is weak. She is closer to the children than he and therefore a greater influence for good or ill.

The children pick up her attitudes and methods of solving problems. For example, marriage counselors point out that this is true in divorce problems. If a quarreling, nagging mother allows her marriage to collapse, it establishes a pattern in her children and tends to make their married lives unstable. This is why it is sometimes true that "divorce runs in families." On the other hand, a wise mother finds herself in a key position to guide the entire family toward unity and solidarity. Her children watch her as she patiently passes by the minor inconveniences and disturbances of life, and they thereby learn to do the same.

This is just one example of why a mother is described as the spark which produces the chain reaction that will often reflect itself in her descendants for generations to come.

The Changing Climate

Until a little fellow is around 11, he is pretty much his mama's boy. Then the climate changes. Suddenly he begins to get too big for his mother to handle. He begins asserting himself with a certain defiance. A mother should expect this changing climate. It will be a dominant characteristic in their relationship for five or six years. Gradually, however, it will subside. A boy begins to come around when

he is 16 or 17, and soon his mother discovers that while it is not the same relationship she enjoyed with him as a child, nevertheless, it is a warm, affectionate, and wonderful relationship. By the time her son is 20 or 21, he should have developed a sense of adult equality with his mother and treat her as "the best Mom a fellow ever had."

If this does not happen, Junior may be a little behind on his maturity schedule, or, if that is not the case, it may be a reflection of problems in early childhood.

Scars of the two Extremes— Neglect and “Momism”

When a boy has won his sense of independence and equality during the middle or late 'teens, he usually wants to restore the happy relationship which he used to have with his mother as a boy. But if the mother never took the time to create a happy relationship or wholesome "mother" image during the earlier years, then there is nothing to restore. A mother, therefore, has the heartbreak of seeing her son go on trudging through life as though she were practically nonexistent.

At the other extreme is the mother who tries too hard, who hovers over her boy like a cloud, constantly protecting him, continuously reminding him, lavishing him with love whether he reciprocates it or not, fighting all his battles, making all his decisions, doing all his work. This is called "Momism." It smothers a boy. He is not allowed the normal opportunities to learn his own lessons, fight his own battles, make his own decisions, or grow from a baby to a man. He, therefore, enters adult life unprepared, timid, dependent, afraid. And he soon identifies the source of his trouble—an over-protective mother.

NIGHTLY RITUAL

by Frances C. Yost

It was a nightly ritual with her
To line us up, all seven little ones.
I see her now, our gentle dear mother
Smoothing foreheads, examining our tongues.
When she was certain of no fevered brow
And no sore throats, she asked for a report
On cuts, or scratches, or a bruise, and how

It happened. Then with gauze and tape she'd court
Our wounds. Then ask three questions of each one:
How have you used your own God-given day?
And are you satisfied with what you've done?
And have you helped another on the way?
In memory she still stands here serene
Helping us wash the slate of each day clean.

goes the child"

The United Front

As a boy is growing up, he visualizes his mother and father as a team, with his father carrying the leadership role of being "the first among two equals." The wise mother will capitalize on this. She will teach her boy to respect and love his father, to look to him for leadership and seek his companionship and counsel. She will set the example for this herself. When she disagrees with the kind of discipline her husband administers, she will not argue in front of her children but will counsel behind the scenes if she thinks it is necessary.

It does something to the heart of a boy to see a strong bond of love and companionship existing between his mother and father. This does not create jealousy but gives a boy a deep sense of satisfaction. He learns many things from the courtesies, the hello and good-bye kisses, the gestures of affection which he sees his father express for his mother. It makes a boy feel like their home is a castle and inside that home there is a united front.

By way of contrast, open quarreling between parents can so upset a boy that he may fail in school, resort to belligerent behavior himself, or even indulge in youthful crimes. He is also disturbed if his mother constantly complains about his father and tries to arouse his sympathy with a continuous barrage of woeful wails. When a mother is genuinely abused, a boy is quick to sense it, but even so, if she handles him correctly, he can be motivated to grow up and be a better man than his dad without nurturing a hatred for his father.

The Task of Being Both Father and Mother

Sociologists have pointed out that when a brood of children lose their father, they nearly always lose their mother, too. Usually she has to get a job, and the entire family must somehow limp along under far less than ideal conditions. Such a family can be a success, however, and usually is, but it takes a truly great woman to serve the double role of both father and mother. Such circumstances call for as much encouragement and help as possible from the church, community agencies, and neighbors. It is surprising how many leaders and outstanding personalities have come from widowed mothers, but whenever this happens, it is usually because a mother was willing

to go the extra mile—sometimes many extra miles—to make up for the handicap of a missing father.

Tribute to an Ideal Mother

Several years ago a wonderful woman in Southern California who had reared eight robust children under very difficult circumstances was selected as "the Mother of the Year." At a special program in her honor I was given the privilege of paying this brief tribute to her. Because she was my mother I called it, "My Mother and I."

"Even before I was born she knew me, planned for me, and gave me a name.

After I was born she nursed me, taught me, tended, and prayed for me.

She was my first sweetheart, my first baker, my first tailor.

She was my first doctor, my first judge, my first teacher.

"She shared her life with me—
Even risked losing hers for me.

She asked God to let her be
My creator.

"When cuts and falls and ailments came
She shared the shock and tears with me;
With every scratch and bruise and burn
She felt the pain vicariously.

"She took the mystery out of the things I saw.
She made me feel at home on earth.
She helped me see the road of life
As the way to God—and paradise.

"She watched me grow up and away from her.
She saw me cut the apron strings and stand alone.
It broke her heart, but she knew that time
Would bring me back again.

"Now, in the twilight of her life,
As the years weigh heavily and long,
I would like to tell her how I feel—
But the sacred words, I cannot speak.

"I can only look deep in her heart
As she looks into mine
And both of us know the love we share—
My mother and I!"

The fourth and last of a series of articles taken from a forthcoming book, "Marriage, Fact and Fantasy," by Elder Hugh B. Brown, reproduced by the Era through special arrangements with the publisher.

In-laws, get off the boat

by Elder Hugh B. Brown
of the Council of the Twelve

In many cases the causes of divorce can be traced right to the doorstep of unwise in-laws. As each new marriage craft sets sail, there should be a warning call, which is familiar to all ocean travelers, "All ashore that's going ashore," whereupon all in-laws should get off the matrimonial boat and return only at infrequent intervals and then only as invited guests for brief visits. If they are wise and polite, they will remember they are merely guests and not members of the crew. They will make no comment on the condition or management of the ship and will leave the controls entirely in the hands of the captain and the mate. To do otherwise is to invite trouble for hosts and guests alike.

While it may be difficult for an experienced seaman to refrain from giving advice to young and inexperienced sailors, and while such advice, if sought, would be welcome and helpful, there are occasions when permitting others to learn by experience is the wiser course. In-laws should resist the temptation to give gratuitous advice or to take the reins of discipline, which so often causes friction.

It is shocking to note that in these western states, including Utah, almost one third of all marriages end in divorce. Many of these could have been avoided if the in-laws had adopted a policy of "hands off."

In-law relationships can become a definite hazard. In-laws on both sides should try to determine whether they themselves are assets or liabilities in this new partnership, and should always remember they serve best when they themselves are silent partners. They should especially be on guard against feelings of jealousy when they note the allegiance of their son or daughter to their respective mates. Parents should discourage rather than approve the tendency of some young people to employ the "tantrum technique" and "run to mother" for sympathy and advice. Should either mate run home after a spat they should be given some good advice and sent back where they belong. Parents, because of their natural bias, should not un-

dertake to arbitrate, never take sides. Be on guard against creating or fostering actions or situations which result in divided or conflicting emotions or loyalties.

This rather blunt warning to in-laws is not intended to suggest or imply that once a son or daughter is married the parents are to take no further interest in them. Their interest and concern not only continues but increases, as each new person becomes a member of the family with claims to the first allegiance of your son or daughter.

Young persons often sit at my desk and detail the aggravating incidents of "meddling in-laws." But they are often embarrassed when asked, "And what kind of in-law are you?" The marriage ceremony has made "in-laws" of both bride and groom.

As newlyweds are welcomed into the wonderful world of married life, the in-laws on both sides should realize that some surrender, separation, and change of status is necessarily involved. It may be difficult for both old and young to make the adjustment, but it is nature's law.

In one of the Indian tribes in Canada, custom—doubtless born of experience—requires that mother-in-law and son-in-law shall never speak or cross each other's paths after the wedding. If either breaks this rule, he must forfeit a pony to the other. There are few forfeits and few divorces in that tribe. We do not recommend such extreme measures but obviously the "in-law" problem is not new or unique.

The young couple should try to understand their new relatives, must expect them to be different from their own folks, and it is often a difference that is needed in the blood stream. This new relationship should never be approached with a "chip on the shoulder" attitude. After all, we do, in a sense, "marry the whole family." Your mate has the blood of your in-laws in his veins. He or she has inherited some of their characteristics, good and bad.

Most in-laws are assets rather than liabilities, depending on how they adjust to, accept, and are

accepted by their new relatives. Young couples should accept their in-laws as they are. Neither one should make unfavorable comparisons between their respective families.

The proud young father should not be too touchy when the bride's mother tries to be helpful with the new-born babe. It is just possible she knows more about baby technique than he does. She has had some of her own, else he would not have his present wife. Let him add kindness to diplomacy and appreciate her help.

The in-law problem—the butt of so many silly jokes—would not be acute if all concerned would act intelligently and meet the problem on an adult level as sane grown-ups should, subdue their jealousies, control their tongues and tempers, and be grateful for the opportunity to become a part of a larger family.

At my desk one day, Alice sobbed, "His mother didn't like me from the beginning. She thinks no girl is good enough for her boy. I think she is jealous of me. She's breaking up our home."



Well, Alice, perhaps she is a bit jealous, as you will likely be twenty-five years from now when some young girl takes little Tim from you. You, too, may feel sure at that time that no girl in the world is good enough for Tim, but some sweet thing is going to get him. In fact, some other mother is now training that girl for him, and when they marry, the mother of that girl will be sure that Tim is not good enough for her little girl. Let the experience you are now having help to make a better mother-in-law of you.

Timothy, Sr., came in after Alice left and when asked what he thought was the main cause of their trouble, he said at once, "Her mother—she never weaned her daughter and insists on babying her and bossing me."

When the two were together at my desk they were asked to make a self-appraisal. Each was asked, "What kind of in-law are you? Are you touchy (which is only conceit with a hair trigger), self-opinionated, quite sure you have all the answers? Are you faultless?"

Timothy and Alice were really very much in love, but were "kicking against the pricks"

instead of making necessary adjustments. Since that time an interview with the respective in-laws resulted in a general understanding and at least a truce.

The most intimate relationships known on earth are the relationships between husband and wife. They are too sacred to be discussed with others generally, even with one's parents, for they are the deepest expression of their love for each other. Counsel and advice may be sought from parents, doctors, church leaders, marriage counselors, and others, but a discussion of the private lives of husband and wife is seldom in order. It is a bond between them and them alone. In those relationships each should remember the fundamental difference between male and female and neither expect the other to react in a way or follow a pattern not common to his sex. This is an area where giving of oneself, restraining oneself, considering the other before oneself, are fundamental to lasting happiness and complete spiritual union.

One fruitful cause of unhappy in-law relationships is the frequent need for two families to occupy the same house.

The Census Bureau reports that three million families in the United States share their home with a second family; in other words, six million families are doubled up. In such cases the causes of friction are vastly multiplied. Moving in with "the folks" or with others should be avoided wherever possible, but if there is no alternative, then precautionary measures and sane and sober planning are prerequisites to peace.

Whenever possible, young couples should arrange to live by themselves, even though it be in an inadequate house in a low rent area. The average young wife will be happier in one room though it be only partly or poorly furnished where she can be queen of that room than she would be with her husband's folks or even with her own. Moving in with "the folks"

causes the bride to feel she is not really married, not independent, not grown-up, not wanted. She longs for privacy and primacy in her own home.

Where it becomes necessary to double-up temporarily, then both the parents and the young couple should prepare themselves for inevitable adjustments which joint occupancy involves.

There is no use pretending that two families can live in the same house without occasional difficulties, even one-family homes cannot always avoid them. There will be some inconvenience and occasional annoyance to all concerned, but this is true in all human relationships, but if there is a business-like arrangement made beforehand and lived up to, much friction can be avoided.

There should be careful planning and agreements on such things as the use of the family car, sharing the use and expense of utilities, including radio and TV, entertaining friends, regular hours for meals, retiring, etc. A little forethought about little things which so often trigger explosions will reduce the danger.

Where there is no choice but for two families to live together, it is wise, where possible, to divide the house into two apartments, if only with a curtain, and even if the young couple must cook on an electric plate and put up with some inconvenience. Arrangements should be made for privacy, not alone in the bedroom but in the *(Continued on page 126)*

Young People

here's something for you !!!



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BECAUSE WE ARE BROTHERS

by Lai Wah Quan

All great men in the past have, with their best talents, made attempts to secure peace for mankind: philosophers, religionists, politicians, economists, sociologists, militarists, and scientists all are working hard to avoid wars. Truly, there is no one who loves war nor anyone who detests peace. We admire what these men have done, but it is much to be regretted that their diligence came to naught. We are still wondering where peace is. The greatest problem today facing the world as how to get peace remains unsolved for us. Sir Thomas Moore's *Utopia* and Plato's *Republic* can only be found in our dreams.

Some statesmen and diplomats think that the international organizations may give some help toward establishing peace. They therefore wish to pursue peace and settle contention by negotiating instead of fighting.

Some scientists are desirous to get away from wars by means of their inventions with which they intend to satisfy all human desires and help people to lead a more comfortable life, then no one would think of wars. But it seems that scientists want to make sport of us. The dedication of science to peace is really far behind the devotion to wars. The use of atomic energy as a weapon happened fifteen years ago, but atomic power stations are only few and quite recent. Jet fighters and bombers came into use a long time ago, but jet airliners are comparatively new. Atomic submarines are being used, but atomic ocean-liners are not yet in existence.

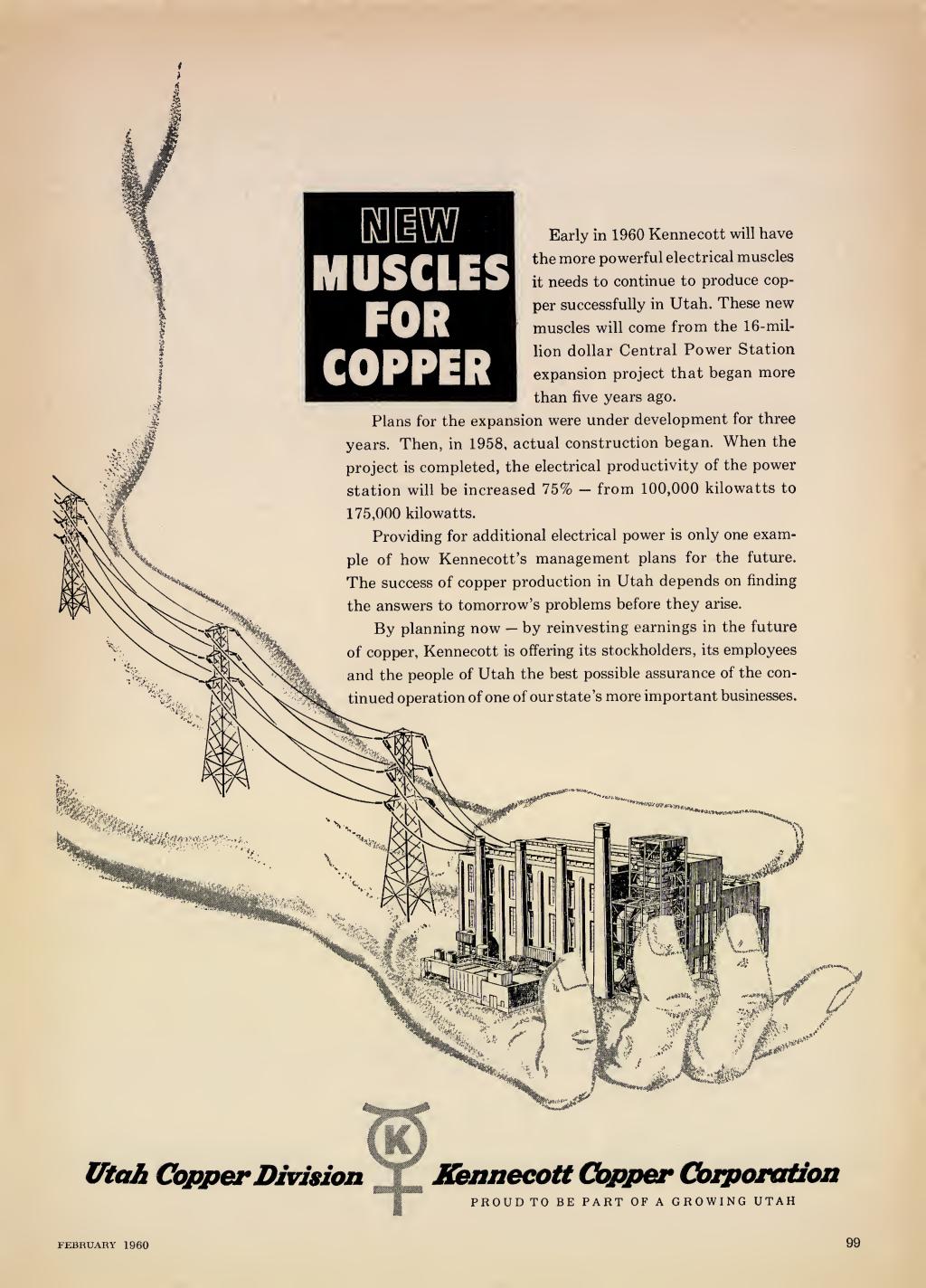
Before men can forget the agonies caused by a war, another war has started and its destruction is greater. Doubtless, nuclear weapons will be used in any future wars. Some people, seeing that men, no matter how hard they work, cannot have peace pessimistically consider that wars are inevitable; that they are a part of the destiny of human beings and were prophesied by God, who uses wars to test us and to warn and destroy the wicked, just as he sent the Lamanites to destroy

the Nephites. We cannot deny that God has prophesied wars. We should realize that some wars are certainly prophesied by God, but many more are man-made wars which come from our avarice, lust, worldly ambition, envy, anger, pride, hatred, selfishness, and misunderstanding. Of course, we are unable to stop God's prophecies of wars. However, we can avoid the man-made wars and reduce them to the least degree.

Our fearing of wars is not enough to make the world peaceful. We can have real peace only when we understand why we must love one another. While we were young, our parents often told us not to quarrel with our brothers. They said, "You must love one another, because you are brothers."

How impressive is the phrase "you are brothers." Is there any better reason than "you are brothers" to tell us to love one another? Why do we have to love our neighbors as ourselves? Because we are brothers. Why do we have to forgive those who did wrong to us? Because we are brothers. Why do we have to love our enemies? Because we are brothers. Why do we have to help the poor and the needy? Because we are brothers. Why do we have to express an attitude of humility to others? Because we are brothers. How can peace come without brotherhood? The only way to obtain what the angels sang, "on earth peace, good will toward men" (Luke 2:14) is to let people comprehend that we are brothers. But how many of us know this truth?

Several thousand young men and women of our Church are laboring hard at home or abroad, at their own expenses to preach peace. Why do they render so much of their time and means? The answer is that we are brothers. Just as we teach our brothers to do their homework, they want to teach the gospel. We know we were brothers in the pre-existence, we are brothers upon this earth as well, and we shall still be brothers when we return. (Continued on page 107)



NEW MUSCLES FOR COPPER

Early in 1960 Kennecott will have the more powerful electrical muscles it needs to continue to produce copper successfully in Utah. These new muscles will come from the 16-million dollar Central Power Station expansion project that began more than five years ago.

Plans for the expansion were under development for three years. Then, in 1958, actual construction began. When the project is completed, the electrical productivity of the power station will be increased 75% — from 100,000 kilowatts to 175,000 kilowatts.

Providing for additional electrical power is only one example of how Kennecott's management plans for the future. The success of copper production in Utah depends on finding the answers to tomorrow's problems before they arise.

By planning now — by reinvesting earnings in the future of copper, Kennecott is offering its stockholders, its employees and the people of Utah the best possible assurance of the continued operation of one of our state's more important businesses.

Utah Copper Division



Kennecott Copper Corporation

PROUD TO BE PART OF A GROWING UTAH

The Brain

(Continued from page 87)

ably a rattle that came down off the ledges during the night and crawled into the tent because it was a warm place to hide. We've got to get him out or fix it so Mr. Mack can get out. We could leave things as they are and wait for the snake to crawl out, but I'm afraid Mr. Mack will get a cramp or something and have to move. If he does, the snake will strike, then we're in real trouble. Any suggestions?"

For a few minutes no one said a word. Each patrol leader seemed to be waiting for the others to speak. Finally, just as Jack thought no one was going to say anything, Sam Short spoke. "It seems to me," he said quietly, "the first thing to do is to find out where the snake is in the tent. Then maybe we can figure out what to do next."

This seemed to Jack like the logical thing to do, and he was a little surprised that he hadn't thought of it himself. Jack sent Sam to get one of Mr. Mack's discarded razor blades from the washstand, and the other patrol leaders went to tell the troop what had been decided.

Watched by thirty pairs of eyes, Jack, razor blade in hand, approached the tent. Luckily the tent was made of thin nylon and cut easily. Jack quickly cut a large inverted "V" in the side of the tent, pulled the loose piece of fabric to the outside, and peered anxiously into the shadowy interior. Mr. Mack's head and shoulders were easily distinguishable as they protruded out of the sleeping bag, but Jack couldn't see the snake. His eyes searched the floor of the tent again and again, but they couldn't find what they sought. Finally, Jack studied Mr. Mack's face and eyes, hoping for a sign which would indicate where the snake was.

Mr. Mack lay rigid; his eyes, wide open, were turned to the left and down. Taking this as a cue, Jack looked across the tent and down. The snake was there. It was well camouflaged, but Jack recognized the markings. It was a rattle. The snake lay like a piece of carefully coiled rope directly to the side of the sleeping bag and about a foot down from Mr. Mack's exposed

shoulders and neck. Jack could see by the look on his scoutmaster's face that he knew how dangerous the situation was.

Jack hurried back to the reassembled patrol leaders and told them what he had seen. "What are we going to do?" he said, hoping that someone had figured out a plan in advance. Several suggestions were offered, but none seemed workable. Finally, there were no more suggestions. Jack could see they were getting nowhere, and the minutes were ticking off. He began to wonder how long a man could lie in one position in a hot tent without moving. "Just a minute, fellows," he said finally. "Your suggestions just won't work. As some of you have suggested, we could try to pin the snake down with a forked stick pushed through the hole, but pinning down the shifting head of a coiled snake in the murky interior of the tent would be difficult and risky. We might throw a blanket or something over the snake, and give Mr. Mack a chance to get out; but there would be a chance for only one throw. If we missed, the snake would get excited, and we would be in deeper than we are now. We haven't got a gun, so we can't shoot the snake. I'm just about stumped, but I think if we could get the snake to uncoil and move away from Mr. Mack's neck and shoulders, we might have a chance to pin it down and give Mr. Mack a chance to get

out. Anybody know how to make a snake uncoil?"

There was a long pause in which no one spoke. Then Greg, who was standing near the outside of the circle of Scouts, said in a low voice as if he were very timid, "I've got an idea that might work."

Greg was the last person that Jack thought might be able to help, but he motioned him forward. "What's your idea?" he asked doubtfully, for he still felt that Greg was a traitor to the patrol.

"We can use my rat. The one I caught last night in my trap."

"Use your rat? What do you mean?" Jack asked, thinking perhaps he had heard wrong.

"Well," Greg began, "if that snake has been in the tent most of the night, he must be hungry; so maybe he'll uncoil if he smells breakfast."

"Go on," Jack said almost impatiently.

"I'll slip my rat under the tent about two feet from the snake, and if he goes for it, he'll have to uncoil. Then somebody at the hole you cut could pin the snake down with a long forked stick. If he doesn't take the bait, we aren't any worse off than we are now, because the rat won't disturb him."

Jack stood pondering for a minute. Somehow he didn't like the idea because Greg had made it. But he had to admit that it sounded like it might work. "Well, you've heard Greg's plan. What do you think?" he said. By the general nodding of heads and the murmuring, he could tell that the troop was agreeable. By this time Jack, too, was agreed. "Go get the rat, Greg," Jack said as he turned and walked quickly toward a nearby stand of willows, "and I'll get the stick."

When Jack saw the pink cage, he thought about the fuss he had raised about Greg bringing it along. Now he was beginning to think that perhaps bringing the cage wasn't such a bad idea. "This is how we'll work it," he said, turning to Greg. "You and I will both walk up to the tent together. Then you move about two feet down from me, and when I give the signal, let the rat out. After the rat is in the tent, come and stand by me. When I shout 'NOW' make a long slit in the tent with your knife. Then Sam and Ralph, here, will reach in and pull Mr. Mack out. If the snake doesn't go after the rat,

TO PROVE THE SUN

by Jane Merchant

Long days of dark rain come and go,
Mornings without a golden glow,
Evenings without a rosy ray,
Each moment uniformly gray.

This is a time for being glad
Of all the bright days we have had,
Remembering how the sunlight shone
In all the vivid hours we've known.

This is the season, yours and mine,
For letting stored-up radiance shine
To prove that, when our world was
lit
With sun, we made the most of it.

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I'll wave you all back, and we'll try something else. Have you all got the instructions straight?" The three Scouts nodded, their faces drawn tight and mouths set. "O K, let's go."

They approached the tent quietly. Jack stopped and Greg moved down from him two short steps; while Sam and Ralph stood a little back from Jack. Greg knelt down by the tent as Jack looked to see if the rattler had moved. It hadn't, and Mr. Mack was still in the same rigid position. Keeping one eye on the snake, Jack half turned and signaled Greg to let the rat under the tent.

Greg placed the cage close to the bottom of the tent. Then he lifted the side of the tent with one hand and opened the door to the cage with the other. Jack watched the rat's every movement. First the rat sniffed at the door as if suspecting something were wrong, then, as though it had concluded this were the way to freedom, it slipped out of the cage and into the tent. As the rat slipped into the tent, Jack gave a silent sigh of relief and turned all of his attention to the interior of the tent.

Although the sun was higher, and it was lighter now, he still couldn't see the rat for a moment. Then he saw it. The rat was sniffing around the bottom of the sleeping bag. The snake hadn't moved, and Jack wondered if the rat were too far away for the snake to sense it? The rat then began to move again, and Jack almost shouted as the rat moved toward the curled snake.

Suddenly the snake raised its head and seemed to be following the rat's movements. The reptile's cruel head moved higher as if it were testing the air for scent. Then the head came back down again in slow slow motion. Jack's heart was beating so loudly he could hear it, and in spite of the coolness of the morning, sweat was running down his back, and his hands were clammy. Just when it looked like the snake might have lost interest, its head touched the ground, and slowly the long body began to uncoil. Inch by inch the snake began to slide toward the unsuspecting rat.

As the snake began to move toward the rat, Jack slipped his forked stick down through the hole in the tent. He moved the forked end of

the stick over Mr. Mack's head and came in behind the uncoiling rattler. He wanted to wait until the snake was fully uncoiled, but as he looked toward the rat he could see that it had sensed the snake. The snake was nearly all uncoiled when it stopped. The rat had scurried away and was trying to get under the far end of the tent.

Jack knew this was it. Moving the stick to within an inch of the snake's neck, in one quick movement he pinned the "V" shaped head to the floor. The snake began to buzz violently. "NOW!" Jack shouted. "NOW!"

With one slash of his knife Greg laid the whole side of the tent open. Then Ralph and Sam reached in and Mr. Mack all but flew through the air as Troop 48's two strongest Scouts pulled him, sleeping bag and all, out of the tent. As soon as Mr. Mack and the others were clear of the tent, Jack released the still buzzing snake and moved back to where they were standing.

Not one of the five spoke as they stood gazing toward the tent. Almost immediately the snake slipped out from under the tent and started gliding rapidly toward the woods and the ledges. They watched silently until the snake was lost in the grass, then Mr. Mack grabbed Jack by the shoulder. "Jack," he said, "the idea of using the rat as bait was nothing short of brilliant. How did you ever cook up that idea?"

Jack smiled a moment, then, pointing to Greg who was standing silently near by, said, "There's the brain. It was his idea. I just kind of organized things."

Mr. Mack thanked Greg and everyone slapped him on the back, calling him "Brain." After the excitement had died down a little, Mr. Mack began to explain what happened. "Fellows," he began, "in all my years of camping I have never heard of a snake story like this one, and I hope I never do, but one thing I'm glad of is that this troop knows how to handle any emergency. With 'brains' like Greg and people like Jack who can organize, this troop really ought to go places."

Later in the afternoon after all of the demonstrations and practices were over, Jack was standing in front of his tent alone when Roge came up. "Well, I guess we made it



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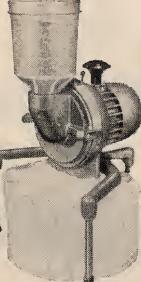
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two-thirds anyway," the assistant patrol leader said.

"What do you mean by two-thirds?" Jack questioned.

"Mr. Mack just announced that we get to represent the troop in water safety, cooking, and bridge-building at Big Pine Mountain. The Panther Patrol got the signaling, so I guess it worked out about the way you figured."

"I guess," came Jack's easy reply. "You don't seem very worried,"

Roge said with a rather quizzical look on his face. "I thought you'd go up in smoke."

"It's not that important."

"Not that important! Why for the past six weeks you've been saying that Greg was a weak link, and that the patrol had to be a team, and all that stuff. What happened?"

"Nothing," Jack answered grinning. "It's just that I've decided that a brain in the patrol is worth more than a signaler any day."

"A short walk...that never ends"

Richard L. Evans



"Life is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. Hope keeps us balanced as we walk the narrow line. Life is short as we see it, but in reality . . . never ends—and, long or short, it is all that we have."¹ Life is all we have. There are times when we would like to keep it as it is, freeze it, in a sense; keep it from changing—times when we have our families and friends around us, when we have enjoyed some success, when we are in health and happiness. There are lovely days and lovely hours which we dislike to leave behind, but ever more aware we are that we cannot hold on to any hour. Sometimes we have regrets, and wonder what would have been if we had done differently—but we can't go back. We must move, always—always with some problems, with some unanswered questions, with some uncertainties, with some seeming injustices. Often we feel we would like to see the future, and often feel we would like to change the past. There are some experiences we would like to eliminate from life, and some we would like again to live—to rerun part of the picture. But as to the whole picture, we are in no position to appraise it. We see only a short segment, and must learn to live with the faith and solid assurance that the record and accounts are being kept, that the books will be balanced, that all will receive all they are entitled to, and that no one will be unjustly dealt with in the eternities that follow time. Life is all we have—a life of endless length—and there is great purpose and meaning and reason for living, and reason for learning, for trying, for trusting, for improving, for repenting, with a great gratitude for family and friends, with a great appreciation for the importance of principles, and great compassion for people and their problems, even as the poetess eloquently pleaded in these moving lines:

And teach me, Father, how to love the most
Those who most stand in need of love, that host
Of people who are sick, and poor, and bad,
Whose tired faces show their lives are sad,
Who toil along the road with footsteps slow,
And hearts more heavy than the world can know.²

¹Accredited to Arthur Brisbane. Source unknown.

²These six lines are quoted from a longer poem, *Teach me to Love*, by Louise Knight Wheatley.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 6, 1959. Copyright 1959.

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Twenty-six Hours to Make a Dress?

(Continued from page 85)

ICA and then see if some U. S. pattern company might do the job? "Why not? why not?"—their spirits rose. A letter was sent that day to a clothing specialist in Washington requesting names and addresses of all the pattern companies. Sensing the urgency, she sent copies of the letter to all the companies and asked that they send word to Djakarta if interested.

The most enthusiastic response came from McCall Pattern Company in New York. The reply was signed by the vice president and indicated a willingness and eagerness to give any assistance possible. The technician was preparing to go to the states for home leave and sent word she would like an interview with the vice president on her arrival in New York.

Armed with Bristol board tracings,

the measurement chart, and instruction brochure, the technician went to the office of the vice president. He was obviously impressed with the careful, meticulous work done by the Indonesian leaders. He called in heads of departments, and they looked over the materials. They said they could work on the project if they had an Indonesian person there to help them, and if they could begin work immediately in order to complete it during the slack season and before the new year's rush began. They estimated that it would take six weeks to do the job.

What answers to prayers! Miracles never cease. There were just six weeks remaining in Miss Samahati's contract; she had just completed her semester at Carnegie Institute of Technology; she would be free to go to McCall's if arrangements could be made in Washington. One must sometimes be willing to venture. This was such an occasion. The technician gave the "go ahead" sign to the vice president and told him that she would pay the bill if she was not able

to get Washington approval. She arranged tentatively for Miss Samahati to go to New York and then she went to Washington. Approval was obtained for Miss Samahati's transfer. The money to pay the bill was a different matter, this had to be approved in Djakarta. The project had to move ahead if the patterns were to be made. The technician went to Carnegie Tech, to brief Miss Samahati and made the final arrangements for her six weeks stay in New York. The project was in its last week before all clearances were made to pay the bill.

Miss Samahati endeared herself to all the McCall staff. They turned over their whole operation to the Indonesian project. Sketches of Indonesian designs decorated the walls, swatches of materials suitable for *cabajas* were on display. The usual "inch" equipment was changed to centimeter measurements. The patterns went through all the processes of checking and rechecking. Samples were made up in muslin. Instructions were written in Indo-

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nesian and illustrations were made of all processes for construction.

This was a breath-taking period for Miss Samahati. She comes from a little island north of Sulawesi, has long been an orphan, was shy and worried about how she would get along in a strange land when she accepted the ICA grant for a year's study at Carnegie Institute of Technology. At this point she was no longer shy, nor afraid—but rather poised, dignified, full of vitality and interest, and carried through to the end magnificently. She did not hesitate to speak up to the technicians and say that the patterns had to be in centimeters when they reported that it was impossible to change their whole set-up from inches to centimeters. She insisted that the patterns would be worthless in Indonesia if made in inches. So they found a way to make the change. Two weeks before her work was finished, she received word that if she wanted to return to Indonesia by way of Europe she must leave then. There was not a moment's hesitation for

her answer. She immediately said, "No, I cannot leave our pattern project; I shall stay until it is finished." This she did—in fact, she worked into the night many times and made the last drawing at five in the afternoon on the day before having to leave to keep her appointment in Djakarta. She had no chance for sightseeing, not even for a swim in Honolulu. She had to take as direct a flight as possible to get back on time.

She and Mrs. Porrie and the others will supervise the experimenting and evaluation period which will begin when the bulk shipment arrives. They will try their patterns out in the twelve teacher training schools, in five mass education centers, with Perwari women's club groups, with homemaker groups under direction of the Home Economics Association, and with students at Bogor University.

The big day will come after the trial period is over. If it seems feasible and conditions permit, pattern making may become one of Indo-

nesia's new industries. Patterns will become available in every village of Indonesia for work clothing, all types of *kebajas* and international type clothing. Homemakers can make their own *kebajas*, thus increase their income. They will take more pride in themselves, thus give a lift to the home atmosphere and be on the road to a higher level of living.

Because We Are Brothers

(Continued from page 98)

to the presence of God. The acceptance of the Fatherhood of God, the divine Sonship of his son, Jesus Christ, and the brotherhood of all mankind is the only way to the peaceful world. Besides having faith, repentance, baptism, and the gift of the Holy Ghost, we ought to share this message of peace with others in order to be exalted in the kingdom of heaven.

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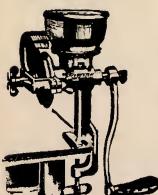
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the work of preaching peace which is given to us by God through prophets. In the riotous world today, more significant are the works of our missionaries who are preaching peace to everyone as Jesus and his apostles did. The rapid progress of gospel works proves that the message of peace is universally noticed; for instance, the newly organized Southern Far East Mission had a total number of 896 persons baptized in the mission in 1958, or about twelve converts for each missionary. Over ten converts have been called to the mission field. Obviously, the message of peace makes people in the world happier, friendlier, and more comfortable.

How beautiful the picture of a peaceful world is. It is up to you and me to bring this peaceful world upon earth by teaching all people the gospel of Jesus Christ who is the Prince of Peace, making them understand the relationship of mankind.

To express our gratitude and appreciation for those who have placed themselves in a position to preach the message of peace and those who sponsored this great work, we would like to read them a verse of scripture: Jesus Christ said, "Blessed are the peacemakers." (Matthew 5:9.)

The Editor's Page

(Continued from page 79)

a great deal concerns dating. I have heard so many different ideas and explanations on this subject that I am quite confused.

"But I have gone out with boys for a good year and a half, and I have learned many things. I have felt that I would like to save my affection until I meet the man that I am to marry. However, several of my friends seriously disagree with me and feel that I am being an extremist. They have made me very unhappy because of many things they have said, and I have begun to wonder if some of my ideas might be wrong.

"Nearly all of us agree that it is wrong to sit and kiss and spoon for long periods of time. I am completely against that, but they tell me that after a boy has taken me out several times and shown me a good time, I should show my appreciation by a good-night kiss. I have never felt this to be true. Sev-

eral boys that I have dated have been quite offended, and feeling that I did not like them, have quit asking me out. When I do finally meet the man I should marry, I shall want to give him all my love and affection, and I believe that the kiss will mean more if it has not been thrown to all the other boys, too."

Incident number two is the story of a girl who did not believe in being true to her future husband. She thought she would win the favor of young men by yielding to their advances:

"She is a pretty girl, and she dresses well. She rarely lacks for a date in the middle of the week. She is never free on week ends. But her dates come and go with the regularity of the ocean tides, and for the most part they are just as impersonal. Fellows date Sally for the single reason that she is well known as an easy mark.

"To be seen with her several times bolsters a man's reputation as a Casanova who knows his way around. But few fellows date her any longer than it takes to find congenial replacements all their own. The new girl may not be so attractive or stylish or all the things that Sally ironically owns up to, but her date will feel that she is his alone, not inclined to neck with Tom tomorrow as she did with Frank the day before.

"A good reputation may sound stuffy, but it is something to cherish. The decision is up to you. The average fellow never takes advantage of a girl he really likes."

II. Group Companionship and Sociality: Important Factors in Teen-age Years.

A second important factor is choosing a congenial companion.

Choosing a Mate

The problem of choosing a proper, congenial mate is very vital. During the period of courtship young people should mingle with one another and become acquainted with one another's dispositions. The young girl inclined to music, who learns to play an instrument, or who sings, is more likely to find a good mate than one who sits at home refusing to go out in society.

The boy who participates in athletics is more likely to find a congenial mate than one who sits by the

television or radio. In other words, associations are conducive to happy marriages because young folk become acquainted with one another and have more opportunity for choice.

Here, young people, let me sound a note of warning against "going steady" too young. It is true that a young girl finds in it a sense of present security so far as dates to public functions and social parties are concerned, and it may be the determining of a final union; but "going steady" too early in life is fraught with handicaps with which hopeful, fiery youth should not be subjected.

In the first place, young people are very susceptible—quick to "fall in love," and being immature in judgment, may not distinguish between fascination or passion and true admiration or genuine love.

Limits of Going Steady

In the second place, "going steady" limits, if not excludes, girls and boys from having the opportunity of becoming acquainted with one another. For example, dancing with the same partner during an entire evening proscribes the social spirit of the ballroom.

But the worst of early choosing to "go steady" is that it gives to the young man a sense of familiarity or ownership, and to the young girl, a feeling of belonging, a rapturous state to be consummated rightly only by marriage vows. But when experienced by unbridled, daring youth, becomes like fruit plucked before it is ripe, something unsavory, uncontributive to communal joy.

Some day you may discover that your choice of your "steady" was premature.

Ever be mindful that following childhood, youth has other obligations besides choosing a mate or having a "good time." He must determine first of all what kind of character he will develop. He must decide what his trade or profession will be, and if and when he chooses a wife, how he will support her and the children.

"Going steady" may so enchant the couple that these other associated obligations may be given too little consideration.

III. Sacredness of a Promise

The third ideal I name as con-

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tributive to the happy marriage begins when you kneel at the altar, each covenanting to be true to the other. A man who gives his word, if he be honorable, is bound more than when he signs a contract, because his word is his bond, and so is that contract of marriage, and particularly when the couple kneels in the House of the Lord, signifying that each is worthy of the other.

The young girl knows that he to whom she gives herself is just as worthy of fatherhood as she of motherhood, and she is justified in thinking so. Each is free from any memory of the boy who "had his fling." It is a glorious feeling to know that each is only for the other.

Share in Love

Marriage offers an opportunity to share in the love and care of children, the paramount purpose of marriage. "Without children—or without believing that children are important—marriage is incomplete and unfulfilled."

True, children take time, give trouble, and require more patience than we sometimes have. They interfere with freedom, good times, and luxury. But the children are the real purpose behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

Young people, marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning, and laughing together.

Violation of the marriage vows proves the violator to be one who cannot be trusted, and "to be trusted is a greater compliment than to be loved."

Always keep in mind the fact that the covenant you make is a fundamental factor to your happiness in marriage.

Factors in Marriage

So, thus far we have as contributing factors in marriage, (1) A Good Reputation, (2) A Congenial Mate, (3) Honor at the Marriage Altar.

IV. Self-Control

A fourth factor is self-control in the home. During courtship keep your

eyes wide open; but after marriage, keep them half shut. What I mean by this may be illustrated by the remark of a young woman who said to her husband, "I know my cooking isn't good. I hate it as much as you do; but do you find me sitting around griping about it?" This "griping" after marriage is what makes for unhappiness. A wise mate learns to control the tongue.

"Boys flying kites haul in their white winged birds—

You can't do that way when you're flying words. . . .

Thoughts unexpressed may sometimes fall back dead, But God Himself can't kill them when they're said."

(Will Carleton)

Do not speak the complaining word; just walk outdoors. I once heard of a couple who never had a quarrel, for they decided that whenever one lost his or her temper he or she would go out and take a walk. He spent most of his time walking.

Under this heading of self-control, indulgence in tobacco, failure to master appetites for alcoholic stimulants, have been a source of unhappiness in otherwise happy homes, and changed into tragedy many an otherwise useful life. In courtship and marriage neither taste tobacco nor tipple in strong drink.

V. Courtesy

A fifth contributing factor I name is courtesy. During courtship each is pleased to anticipate the wishes of the other, and, within the bounds of propriety, to take joy in granting those wishes. Too many couples look upon the covenant at the marriage altar as the end of courtship.

It should be the beginning of an eternal courtship, and that means the same consideration in the home for the wife that was given to her as a sweetheart in courtship; the same consideration for the husband, even though he sits behind the paper in the morning and doesn't say a word. Life becomes humdrum, but that "humdrum" is broken if we remember that "if you please," "thank you," and "pardon me," are just as appropriate and as much appreciated after marriage as before.

In the home blessed with children, children seeing father courteous to mother, and mother to father, partake themselves of that attribute,

just as they breathe the air of the home, and thus become refined and cultured children, for the essence of true culture is consideration for others.

Do not forget, when difficulties arise, when debts begin to pile up and taxes have to be paid, when babies require coddling and perhaps feeding at night—that courtesy after marriage is a contributing factor toward harmony and peace in the home.

Courtesy, Punctuality

Nothing is more becoming in a great man than courtesy and forbearance. Be punctual with your wife and with your children. If duties detain you, do not hesitate to apologize and explain. Punctuality and consideration after marriage are important factors of a congenial home.

I conclude by giving you a glimpse of the significance of an ideal marriage ceremony. The bridegroom kneeling at the altar has in his heart the dearest possession that a husband can cherish—the assurance that she who places her hand in his in confidence is as pure as a sunbeam, as spotless as the newly fallen snow. He has the assurance that in her purity and sweetness she typifies divine motherhood. Now, young man, you tell me, will you, whether that assurance, that complete faith and confidence, is not worth everything else in the world.

And equally sublime is the assurance the young girl has that the man whom she loves, to whom she gives herself in marriage, comes to her with that same purity and strength of character which she brings to him. Such a union will indeed be a marriage ordained of God for the glory of his creation.

This is your heritage, youth, as you contemplate an eternal partnership, and I pray that you may realize it, and find the true joy and happiness of such a cherished ideal, in the name of Jesus Christ. Amen.

ACCENT ON YOUTH

From Hawaii, from Canada, from all over the world letters have reached President David O. McKay, congratulating him and asking for copies of his giant fireside talk to youth on January 3, 1960. They came from Latter-day Saints and non Latter-day Saints alike, for all

New Yorkers were **AMAZED**
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A recent public service study of Patent Medicines in one of New York's leading evening newspapers, devoted one entire installment to VITAMINS and disclosed many interesting highlights about the sale of Vitamins and Vitamin-Mineral combinations.

One of the startling revelations in this frank article was the wide variance of Vitamin prices.

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"Bearing that in mind, it is interesting to pick up a few Vitamin catalogs and compare the prices charged by different companies for the same Vitamin compounds."

Following publication of the installment we received hundreds of telephone calls requesting copies of the Hudson

Vitamin Catalog. This interest prompted us to tell the entire nation our story.

Hudson Vitamin Products has been serving doctors and nurses for over 25 years and now you, too, can purchase your Vitamins **DIRECT** from Hudson at savings that are up to 50% and more. Page after page in the Free Hudson Catalog shows tremendous dollar savings on Vitamins, Vitamin-Mineral combinations and Food Supplements.

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These are only two examples that you will find in our 40 page catalog that is simple, easy to read and has been a Vitamin buying guide for millions from coast-to-coast.

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THE "LEHI TREE-OF-LIFE STONE"

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The carving on this ancient monument of Central America appears to portray the Book of Mormon prophet Lehi and his family seated around the Tree of Life; also the *cherubim* spoken of in Genesis and the Book of Mormon as guarding the Tree; as well as the "river of water," the "rod of iron," and all the other features of Lehi's vision of the Tree of Life, just as described in the Book of Mormon, I Nephi 8!

A complete interpretation of this remarkable sculpture has now been published—including decipherment of hieroglyphs that have been found carved above two of the six persons seated around the Tree, recording their names!

- *Stela 5, Izapa, Chiapas, Mexico; a Major Archaeological Discovery of the New World. Detailed Commentary on the Carving.* By M. Wells Jakeman, Ph.D. The University Archaeological Society (Special Publications, No. 2). Free to U.A.S. members; price to non-members, \$2.00.
- Also available: *The Tree-of-Life Carving of Stela 5, Izapa, Chiapas, Mexico (the "Lehi Tree-of-Life Stone")*. Drawing reproduction, 4x5 ft. (three-fourths actual size), on linen, with means for suspension and an explanatory leaflet. The University Archaeological Society (Special Publications, No. 3). Discount price to U.A.S. members, \$15.00; price to non-members, \$20.00.

ORDER FROM, or send U.A.S. membership fee (\$3.00 per year) to: The University Archaeological Society, c/o Department of Archaeology, Brigham Young University, Provo, Utah. (Benefits of Society membership include subscription to the *U.A.S. Newsletter*, issued approximately every six weeks, and the popular journal *The Biblical Archaeologist*, issued four times a year.)

recognized the urgency of his message to youth. President David O. McKay's address on "Courtship and Marriage" introduced a series of twelve additional broadcasts dealing with the subject, *We Live Our Religion*.

Among the leaders of the Church who have participated or will participate in this fireside program are Elders Harold B. Lee, Spencer W. Kimball, and Howard W. Hunter of the Council of the Twelve, and President Marion D. Hanks of the First Council of the Seventy.

By radio the messages of these leaders come to the youth of the Church. After the fireside by President McKay which was housed in the largest buildings available and reached approximately 200,000 youth throughout the Church, the succeeding firesides have been on a more intimate basis, housed ideally in homes with congenial age groups who listened and then discussed freely questions that had arisen. The MIA has co-operated fully with the committee of General Authorities to make this series a success.

Parents have listened to the same addresses in their homes, thus forming the basis of understanding and communication between parents and youth.

The Mormons and the American Community

(Continued from page 83)

country had sent splendidly gifted planners and architects, as those who laid out Savannah for the imported captive audience and population which Admiral Oglethorpe brought to Georgia at the start of the 18th Century.

Apart from such shipped-in inserts in the native landscape Americans under the pressure of first pioneering and the later sharp rush of utilitarianism have almost always lived in comparative amorphaousness. This has been noticed by foreign travelers, even those who came with much readiness to admire the hard-won institutions of American self-government.

Joseph Smith is the first, inspired,

self-taught *community builder*, full of a tireless glowing enthusiasm to create a human social setting. Mormon communities, one after the other, rose from the wilderness with a loving understanding of site and with an empathy in what makes human beings feel warm, protected, mutually stimulated to goodness and to truly human productivity.

Articulated, by deep psychological insight, in face to face wards and in stakes, with a temple in the nucleus of this entity designed for communal cohesion, these unprecedented, planned American townships grew up in record time, hardly comparable with anything that had happened elsewhere, and physical and social creation prospered to cut across American machine politics, perhaps somewhat like Adriano Olivetti's *Communita*. No wonder there was enmity, hatred, and envy. One cannot think of any greater challenging contrast than that between the Mormon foundations and what surrounded them in the makeshift disorder of pioneering days, the

shapelessness of unskilled design, only here and there mitigated by thoughtless importation.

I have again and again admired Brigham Young's almost miraculous continuation of this tradition after a revival from disaster, but a vision has always made me imagine one thing with all its fantastic consequences:

What I tried to visualize for myself was what would have happened with this rich, but in so many parts grimly neglected country of ours, if Joseph Smith had not been murdered in a dastardly way, but his apostles had won for him the American vote for the presidency. What could have one single, inspired, enlightened administration, more than a hundred years ago, brought into existence for all of us who look for the American example?

Not even George Washington, although he used L'Enfant for a pitifully brief nine months, to leave some impression of planning in this country, compares with the indigenous, originally creative community design

gifts of Joseph Smith and Brigham Young, who, in fact, stand lonely in the far-flung American scene, where no native, non-colonial, non-imported community expression has ever been found again.

Today the convincing Mormon missionarism by the young and a most impressive Mormon educational effort go on to represent the best of a social conscience-imbued community life that America has been able to produce. Perhaps this is slated to have a decisive role in a world of mass transactions where indifferent planlessness and fitful, fast superseded imports, old and new, will not readily match the ideology of powerful mass regimentation elsewhere on this globe.

Penetration must be prophetic, intuitive, but also systematically skilled to realize what is a spontaneously acceptable community, what is its ordered beauty without anti-organic rigidity, what is inspired humanism in a neighborhood, a ward, a campus of a college, or an entire township.

NEW LDS BOOKS

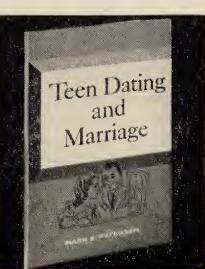


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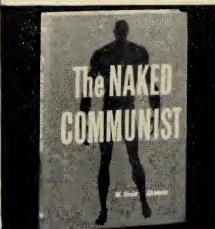
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What you should know about Your Handbook

MELCHIZEDEK PRIESTHOOD



What better thing could all Melchizedek Priesthood leaders do, to begin the 1960 priesthood program, than to read and gain a working knowledge of the new edition of the Melchizedek Priesthood Handbook?

This handbook, now available for use by all who are responsible for the conduct and administration of Melchizedek Priesthood quorums, contains many suggestions pertaining to the great program of priesthood reactivation which has been gaining momentum throughout the Church, particularly during the past four years.

Now is the time for all members of stake presidencies, all members of the high council, all members of bishoprics, all Melchizedek Priesthood quorum presidencies, and all quorum group leaders to read completely and learn the provisions of this new edition of the Melchizedek Priesthood Handbook.

Why have handbooks? What is their purpose? Obviously they are needed to present the instructions governing whatever programs of the Church are involved. In them are found the policies and procedures governing these programs. Their use assures uniformity and progression throughout the Church.

Why this Melchizedek Priesthood Handbook in particular? It is an authoritative document in which the policies and procedures governing Melchizedek Priesthood quorums and their programs are found. And it is geared to the present needs of these quorums, to the situations which now exist, to the problems of

reactivation, for instance, which now confront quorum presidencies.

Most basic questions on the gospel would never be asked, if the inquirer had first read and studied the scriptures. The answers are there.

Similarly, most items of policy and procedure in the priesthood programs would be crystal clear if those dealing with them had a working knowledge of the handbook. The answers are there.

Someone has said—partly in jest, but with serious undertone—*When all else fails, follow the manual!* A workman must know his tools. Brethren concerned with the problems of Melchizedek Priesthood leadership should—*Read the handbook!*

In getting a working knowledge of the Melchizedek Priesthood Handbook, it is suggested that particular note be given to the following:

1. Policies and Procedures Governing Priesthood Reactivation.

What are the four major objectives of the program of priesthood reactivation? How should priesthood presidencies use the data collected on the white cards to further the Church service and activity of their members? What part do the annual confidential interviews play in this program?

Are we using the cottage meeting program for inactive brethren and their families? Do we have regular refresher schools on week nights for Melchizedek Priesthood brethren and their wives?



Weekly Council Meeting—an ideal time to study the new priesthood manual.

Sixth quorum of Elders, University Stake, Left to right: President James Bean, Charles Pitt, Mel Redford, Haven Bergeson.

Do we know the part the bishop should play in getting a Church assignment for every priesthood bearer? Do we know the part the Church service committee should play? Are we using our quorum committees and various quorum projects as a means of increasing the Church service of our brethren?

Instructions governing all these things are found in the handbook.

2. What to Do in Stake Priesthood Leadership Meetings.

Stake presidencies and members of their Melchizedek Priesthood committees will find pages of suggested items to take up in the regular stake priesthood leadership meetings. Explanations are, of course, found relative to the holding of both the presidency-type and the committee-type sessions.

3. Special Training Program for Priesthood Leaders.

Also, stake leaders will find suggestions relative to the training and indoctrinating of new quorum presidencies. Often in the past too little emphasis has been put on the importance of accepting priesthood responsibilities with the clear understanding that the work is of major importance and will be carried forward with all the strength and capacity of the brethren concerned.

4. Instructions Relative to Ordinance Work.

Priesthood presidencies are to instruct their brethren in how to perform ordinances. Set forms of prayers are not to be used. Quorums are not to

sponsor, encourage, or permit the publication or use of little booklets setting forth instructions about ordinances and giving forms of suggested prayers.

5. Other General Items.

Who should serve on the stake Melchizedek Priesthood committee? What are the duties of committee members? Are holders of the Melchizedek Priesthood always expected to attend the bishop's weekly ward priesthood meeting?

What are the prerequisites for ordination to offices in the higher priesthood? The procedures? What special regulations govern the ordination of seventies? Of brethren in the armed services?

How many of the presidents of a seventies quorum should be serving on stake or foreign missions at all times?

What are the items that should be assigned to each of the three standing committees? What is the relationship of these committees to the quorum presidency? In the genealogical and temple-ordinance field, what should quorums be doing?

How about quorum funds? Properties? Titles to real property; audits of accounts? Record keeping? And a host of other things?

To carry on an intensive, effective, successful priesthood program it is absolutely essential to have a working knowledge of the handbook. And to follow it!

One final word: *Read the handbook!*

THE PRESIDING BISHOPRIC'S PAGE

FORTIFY THE HOME AGAINST OBSCENITY

Ward Teaching Supplement

"Who," the Psalmist asked himself centuries ago, "shall ascend into the hill of the Lord? or who shall stand in his holy place?" His answer was concise, forthright, and inevitable: "He that hath clean hands, and a pure heart; . . ." (Psalms 24:3-4.)

Cleanliness, purity, virtue—these attributes lead to eternal life. Their opposites—uncleanliness, impurity, and vice—are the cause (and at the same time the result) of moral decay and spiritual destruction.

In that great council held before this world was, Lucifer attempted to gain dominion over the spirits of men. He failed in this scheme and was, with a multitude of followers, cast out of the heavens. Having thus been thwarted in his attempt to make human souls subject to him collectively, he is now making a concentrated effort to gain power over them individually. Persistent and shrewd, he seems to be continually employing new tricks to bring to pass his ends. His methods are increasingly subtle, sophisticated, and deadly.

He realizes that sin does not just happen, but begins with an evil idea or thought. Knowing this he makes the mind of man—where such thoughts are born and mature—his primary target. One of the chief tools he now uses in this assault is obscene literature.

Pornography is big business. Out of some of our large cities monthly pour hundreds of thousands of dollars "worth" of printed and photographed depravity. It descends like a plague on mailboxes, schools, and back alleys in all parts of this land. There is no evidence that our LDS communities are excepted from this rain of filth.

An unfortunate tendency exists in regard to this problem, as with so many others—a tendency to regard it as serious, to be sure, but "someone else's problem . . . one which will never affect me personally or my family."

This is a serious delusion, for the smut merchants consider us all potential customers . . . and are aiming

particularly at the teen-agers, who are experiencing adult drives and emotions.

What can we, as Church members, and particularly as parents, do to keep our homes free from this undesirable influence: The following suggestions may prove helpful:

1) Stress the importance of personal purity. There is no defense against pornography quite so effective as a personal conviction of its innate wrongness.

2) Pray as a family and in secret. Sin and prayer, like oil and water, do not mix.

3) Make sure your children have proper companions and good, wholesome activities.

4) Make available good reading materials for all members of the family. It is indeed a sad commentary upon parenthood when children get involved with obscene literature merely because they have nothing better to read.

5) Set a good example, in word and deed, of clean, spiritual living.

6) Keep a careful eye on what family members are reading and doing. This is not "spying" but merely a sensible precaution in line with parental responsibility.

7) Pass on any obscene literature discovered, in the mails or otherwise, to proper authorities and cooperate with them in any way possible.

Contact with these materials can in no sense be recommended: they add neither depth nor maturity to personality or character, but are simply and wholly destructive of that which is finest in a human being. The pure in heart are indeed blessed, and it is against such a blessed state that the adversary and his agents are struggling through the use of these materials. They attack the mind and the emotions, knowing full well that in these lie the basis and the beginning of every evil word and act of the human family since history's beginning. It is the responsibility of each of us to see that they are not successful.

Work with Senior Members of Aaronic Priesthood Demands Special Skills and Abilities

One of the finest things about the Church is the presence therein of an abundance of opportunities to work and grow. The Church has many members; it also has many positions. Matching members and positions—getting the square pegs in square holes and the round pegs in round ones, as the vernacular would have it—is a continual challenge at every level of Church leadership.

Some positions demand special gifts and characteristics. An example is the program for Senior Members of the Aaronic Priesthood. Workers here deal with the souls of men, and success has a direct bearing upon salvation. This presents a real challenge, demanding enthusiasm, devotion, and insight in abundance. There is no skill, desirable attribute, nor ability that cannot in some way be put to use in this program. Patience, tact, spirituality, zest, persistence, friendliness, imagination, knowledge—all can be employed in bringing to pass the eternal life of our brothers.

Bishops, leaders on other levels, should look for these qualities in those whom they call to work with senior members. Those called should get a vision of the scope and purpose of the program and dedicate

themselves to the realization of its ends. Not everyone can be a successful general secretary or a group adviser.

With the right man in the right job, all prosper. The bishop knows that this very important assignment is in good hands. The worker gets development and experience, some of which he could not duplicate in any other Church assignment. He may also earn the gratitude of several reactivated members, who get nothing less than a new lease on eternal life.

Advisers have an assignment that is sometimes difficult but often deeply rewarding. They should strive to develop the above-listed attributes as should all who work with Senior Members of the Aaronic Priesthood and their wives. School directors for Senior Members should be men of vision and organizational ability. Instructors in such schools must have the ability to communicate and a fluency with the gospel.

In those wards where workers are selected with extreme care and where both the workers and the ward leaders catch the vision of the program, extremely gratifying results are being obtained.

Pocatello Brothers Have Exceptional Record



Boyd, Elroy, and Loyd Cook

Three brothers of the Pocatello Eighteenth Ward, West Pocatello (Idaho) Stake, have compiled outstanding attendance records as Aaronic Priesthood bearers.

They are Elroy, Boyd, and Loyd Cook, sons of Brother and Sister Delbert Cook.

Elroy has had perfect attendance at priesthood and Sacrament meetings for six years, and is well along the way towards No. 7. Twins Boyd and Loyd each have five years of perfect attendance to their credit. All three of the young men hold the office of priest.



Right in the middle
of February is Valentine's
Day and around this are
the birthdays of great men
who are loved because
of their choice lives.

**"Ah Sweet Mystery
of Life"**



It's love and love alone this old world needs. There would be no wars and the billions of dollars now being spent in armaments could be used to eliminate poverty, famine, and ignorance if love were really in everyone's heart. February is just the month to remind us of this.

Right in the middle of February is Valentine's, a day set aside to say, "I love you." All around this day are the birthdays of great men who are loved because of their choice lives. February is truly a month to remember. Celebrate every day in the month by thoughtfully remembering these great men and all those you love.

This month is bound with tradition, and tradition can bind families closer together. Look back on your childhood. What do you remember of February? Do you recall spending hours at school cutting out little hatchets and drawing cherry trees and log cabins? Then bringing them home proudly for your mother to hang on the kitchen wall? Do you remember ward reunions held on Washington's birthday and how you couldn't wait until you were twelve years old so you would be old enough to join the big folk? On that day everyone would dress in his best and sit at long tables decorated in red, white, and blue and eat stacks of food that tasted better than anything you had ever eaten before, or since for that matter. After dinner everyone would go into the chapel for a special program while the tables were taken down for dancing in the recreation hall. And dance everyone did—fathers, mothers, big and little folk all joined together. Or maybe your choice memory is for that special day Valentine, with its lacy and sometimes funny valentines for knocking on doors and with hearts beating fast running to hide, or for something special your mother always had for dinner that night. I know one mother who always had a big red satin heart box full of fluffy divinity as the centerpiece. Every year that very same heart box would come out of hiding.

Have you, as a mother, ever been extra hurried on this day and had a little fellow pulling at your apron and saying, "You are the best mother in the whole world. Please make big heart desserts." How can you turn him down; he's so dear, and the day needs something special, and heart meringue shells aren't too difficult to make. Or perhaps your daughter says, "Let me help you put up the hem on your new dress." And while she is on the floor carefully

pinning, she casually says, "Let's give a luncheon, you know a girly-girl party. Wouldn't Valentine's Day be perfect for it? Golly, mother, you've lost weight, you look wonderful." Or maybe that big high school senior puts his arm around your shoulder and says, "The crowd wants to come over after the Valentine dance; how about some fancy food? Gee, you're a pretty mother." You just can't say you're tired—you really aren't now after the warmth of his arm and smile so you trot right out into the kitchen and start cooking.

Let's talk for a minute about a few February favorites you can make to surprise those you love. And we'll also plan a fancy luncheon and some party dishes for this love of a month.

Here are the recipes for two special desserts.



Heart Meringues

4 egg whites
1 cup sugar
½ teaspoon vanilla
drop of pink coloring

Beat egg whites until very stiff but not dry. Beat in the sugar very slowly, one tablespoon at a time. Fold in the vanilla and coloring. Form into heart shape cups with a pastry bag on a cookie sheet. Leave plenty of room between hearts because they will spread. Put into a 400° F. oven, turn off the heat and leave there for three hours without opening the oven door. Serve filled with pink peppermint ice cream.



Pineapple Pie for Special People

Bring to a boil 1¼ cups crushed pineapple (do not drain). Add 1 package lemon flavored gelatine. Stir until dissolved. Mix in ¾ cup sugar. Chill until almost stiff. Whip until stiff 1 cup chilled evaporated milk with 1 tablespoon lemon juice. Pour the whipped gelatine mixture over the whipped milk. Fold to blend. Pour into a baked pie shell. Chill at least one hour before serving.

A luncheon for the girls, whether the girls are 16 or 60, is a gala occasion. Calories are forgotten and food is enjoyed. Here is a suggestion for a Valentine luncheon.

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Valentine Luncheon

(Crab and Shrimp) Salad Casserole
(See Era January 1959 for recipe.)

Blueberry muffins or
Luncheon (Mushroom) biscuits
(See Era January 1960 for recipe.)

Carrot curls Celery sticks Pickles
Relish Cherry jam with walnuts
Butter mints Spiced mints
Food for the Gods

This delicious dessert, food for the gods, is made from a recipe first discovered as one of the winners in a *Deseret News* recipe contest ten years ago. It is simple to make the day before the party and fun to serve right at the table.

Food for the Gods

8 egg whites whipped stiff. Add 2 cups sifted granulated sugar gradually. Fold in 1½ teaspoons vanilla and 1 teaspoon vinegar. Bake in two greased 9 inch layer cake pans (preferably those with looseners that can release the meringues from the pan,) at 350° F. for 1 hour and 15 minutes. Cool thoroughly before turning out of pan. Whip one pint of cream and add one small can drained crushed pineapple and one small bottle of maraschino cherries cut up and drained. Spread filling between the meringue layers and on top and sides. Set in refrigerator for 12 hours before serving. Makes 10 to 12 servings.

Butter Mints

1 cup hot water
¼ pound butter
3 cups sugar
2 teaspoons white Karo syrup
Essence of peppermint

Stir butter, sugar, and hot water until dissolved, put on lid and cook for 3 minutes slowly. Remove lid and cook until it threads or to 250° F. Pour out on buttered slab. Cool slightly. Add a few drops of peppermint and pull until it is very white and holds its shape. Stretch out and cut. This recipe makes about 100 pieces of candy. Half of the candy while being stretched can be colored if desired. Store in covered tin box to soften.

Spiced Mints

Mix 1 cup sugar and ½ teaspoon cinnamon. Add ½ cup milk. Cook to soft ball. Add ½ teaspoon vanilla. Beat slightly. Add 2 cups nuts and continue beating until nuts are coated with a sugary candy. Separate and cool.

And now for the

"Teen after-the-Dance Food"

Hamburger supper
or
Salad Burgers (Recipe in Era January 1959.)
Relishes Spiced Apple Juice
Cookie Tray Toffee Cookies
Chocolate Chip meringues

Hamburger Supper

Brown ½ cup chopped onion and 1 lb. ground beef in 2 tablespoons butter. Add 2 tablespoons prepared mustard and 1 can chicken gumbo soup. Heat. Remove extra liquid and serve hot on buns.

Toffee Cookies

(Makes about 125 cookies)

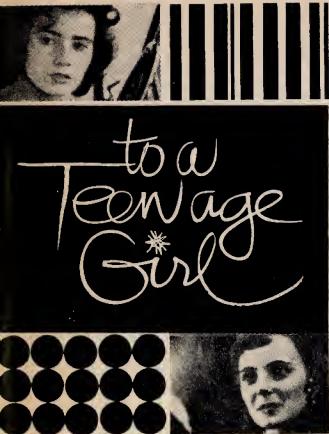
2½ cups brown sugar
1 lb. butter or margarine
3 tablespoons vanilla
4 cups unsifted flour
2 6 oz. packages semisweet chocolate pieces
2 cups chopped walnuts

Cream together thoroughly butter, sugar, and vanilla. Add flour, mix well. Stir in chocolate and walnuts. Press mixture into two 15 x 10 in. jelly-roll pans. Bake at 350° F. until brown. Cut while hot into squares. Cool before taking from pan.

Chocolate Chip Meringue
(Makes 3 doz. cookies)

3 egg whites
1 cup sugar
1 6 oz. pkg. chocolate chips
¼ teaspoon salt
¼ teaspoon cream of tartar
Essence of peppermint

Beat egg whites, add sugar slowly, add salt, cream of tartar, and flavoring. Fold in chocolate chips. Drop by teaspoons on cookie sheet. Bake at 275° F. for about 25 minutes.



ON BEING A LADY

From the Fellow's Point of View

A visit with a group of high school fellows, and they certainly hung together, brought out the following interesting and, yes, very enlightening observations. They said:

By and large girls are terrific but—Why don't they give a fellow a chance to prove he is a gentleman—that he has good manners? Girls never let us open doors—cars or otherwise. Out go their hands and open come the doors. In restaurants they pull out their own chairs, yank off their coats, and give their orders to the waitress. All this we'd like to do.

Why do they expect everything they wear to be exclaimed over time and time again, but never compliments us on a new suit or tie?

Why do they talk and laugh so loud just to attract attention when they are really not impressing anyone?

Why do they giggle behind your back?

Why are they always late? They appear promptly an hour late.

Why do they wear so much gooey make up? Most times they are much prettier just out of the swimming pool than on the dance floor.

Why do they chew gum while dancing?

Why do they giggle and whisper with the other girl on a double

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"Get Fleischmann's Active Dry Yeast and try my recipe soon. It's the same one that won me the Gold Ribbon and fifty-dollar premium."



Dorothy Ann's Dinner Rolls

2 cups milk
2 tablespoons sugar
2 teaspoons salt
2 tablespoons shortening

Scald milk. Stir in sugar, salt, shortening. Cool to lukewarm. Dissolve yeast in water. Stir in milk mixture. Add half the flour. Beat well. Add remaining flour. Mix well. Knead 300 times, about 6 min. on lightly floured board. Place in greased bowl. Cover. Let rise in warm place (85°F.) until doubled in bulk, about 50 min. Punch down. Let rise again until doubled, about 30 min. Punch down. Shape into ball. Let rest on bread board 10 min. Roll out 1/4-inch thick. Cut into rounds with 2 1/2-inch cookie cutter. Crease each round off center with back of knife. Brush lightly with melted margarine

1 package Fleischmann's Active Dry Yeast
1/4 cup warm (not hot) water
6 1/2 cups sifted flour
(Makes 3 dozen Rolls)

or butter. Fold larger side over smaller so edges meet. Place close together on greased pan. Cover. Let rise until doubled, about 30 minutes. Bake at 400°F. 20-30 minutes.

(Note: Do not let dough get too light before the first punch-down.)



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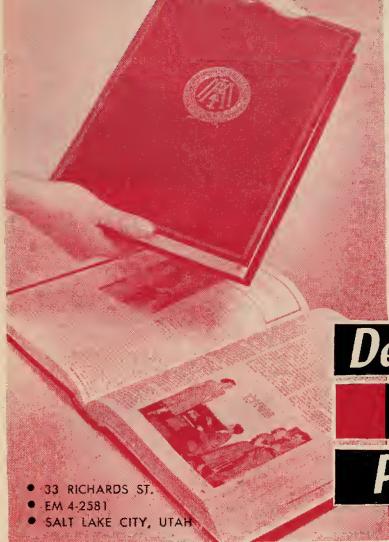


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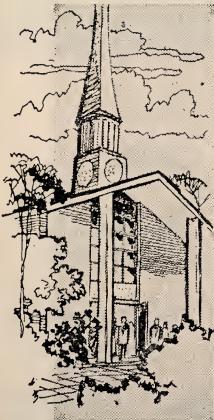


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date and talk about things together that we boys know nothing or care nothing about?

Why do they make a career of acting older than they really are?

Why do they tell us what time they are to get in on the way home when it's too late, rather than at the beginning of the date?

Why do they talk so in church?

Why do they talk to us about the others they date?

In spite of their faults we'd rather date girls than anything else we know of.

A group of fellows in a seminary class compiled the following rules for dates with happy endings:

1. Plan your activities to be group activities.

2. Plan vigorous activities. Keep busy all the time. Don't sit and do nothing.

3. Plan twice too many activities to keep the evening full. Have your date help plan the fun and what to do. Be sure not to go on unplanned dates where you might not have anything to do but neck.

4. Remain in places or with people where you are known and familiar; then you won't forget your ideals and standards.

5. Set a reasonable hour to get in, and stick to it.

6. Absolutely avoid the use of alcohol and narcotics. They reduce reason, judgment, and will power.

7. Girls, it is up to you to set the standard of the date. Don't let things get out of hand. Don't lead the boys on. A girl is much more popular for what she withholds than for what she allows.

Kayaks Down the Nile

(Continued from page 90)

and small, the Dead Sea, Lake Tanganyika, Nyasa, and that which was now before us, Lake Albert. Sun-baked Butiaba, the lake's chief port, stands on a sandy hook that embraces an excellent harbor. The port officer allowed us to establish headquarters aboard the *Lugard I*, another moldering relic of the last century, the first steamer ever put in service on the lake. During our stay at Butiaba I went on an enjoyable fishing trip with three British visitors from Kenya, and shared in the thrill of landing some of the

enormous Nile perch for which the lake is world-famous. Specimens weighing over three hundred pounds have been caught, but the best we could do was two fifty pounders.

After several days exploring the shores of Lake Albert we finally secured transportation aboard a small launch with a British hydrographical engineer, who was glad of company on an observation trip to Murchison Falls on the Nile, thirty-five miles above the lake. Bound upstream for a change, we chugged mile after mile past herds of hippo lolling in the shallows. Sand bars, dark with the bodies of dozing crocodiles, came alive when the ugly monsters, alarmed by our approach, splashed into the water and swam toward us in a hissing, slithering mass. We were passing through one of the most prolific wildlife refuges of the world, and we marveled at the numbers and variety of African creatures in the water and along the banks. I counted 146 hippo in one herd, and on one stretch of sand some twenty-three crocs, not one under eight feet in length. Both banks swarmed with elephants, water buck, impala, and baboons. A pair of wary Cape buffalo, one of the most dangerous big game animals alive, startled by our huffing engine, left their watering and loped off. The buffalo is Africa's most deadly and vindictive animal. Wounded, buffaloes have been known to run and hide, waiting with fiendish patience until the searching hunter came close, whereupon they would "dry-gulch" him. Sometimes not even a heart or brain shot can bring them down before they vent their revenge, trampling their victims with hooves as big as flat irons and as sharp as axes, until there is nothing left but an amorphous mass of "pudding." They do have an even disposition however—always mad!

From a landing below the falls, I pushed off alone in my kayak and paddled farther upstream against a powerful current flecked with bubbly gobs of foam. When I could no longer make headway, I hauled out and climbed a steep, wooded cliff, emerging directly above the falls. There before me, framed by rugged cliffs of schist, surged one of the greatest natural wonders of the world, the fabulous Murchison Falls, the Nile's only waterfall. Above the

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falls the Nile is churned to a froth over a series of rock-studded rapids, then the seething tide goes swooping down through a chasm at one point only eighteen feet wide, a distance I had broad-jumped in college. Through this cleft the river drops 130 feet in six giant steps, falling at the tremendous rate of five hundred tons of water every second, with an ominous booming that throbs through air and earth. It is the most dramatic natural spectacle on the Nile.

As I paddled back to the launch through the shadowy twilight, a troop of baboons barked at me from the left bank, monkeys chattered and screamed at me from the right, elephants trumpeted, crocs hissed, and hippos grunted. It was quite a delicious thrill!

Back at Lake Albert, Mr. Winnie, the engineer, detoured to drop us off on the eastern shore. By great good luck, we caught sight of the Albert Nile steamer *Lugard II*, northward bound from Butiaba. I paddled out, flagged the ship and persuaded the captain to carry André, his wrecked boat, and most of our equipment as far as Pakwach, thirty-five miles down the Nile.

The next dawn found Jean and me well along our way down the Albert Nile, not fully explored until 1876, bucking stiff headwinds. We paused several times during the day to visit native villages on the western banks and to photograph elephant on the uninhabited eastern bank. A few miles from Pakwach I came upon a huge tusker browsing alone on a hill overlooking the Nile, and decided to photograph him while waiting for Jean, who had fallen behind. As I stealthily crept toward him, intent on getting a good close-up, I evidently outraged his sense of privacy, for he suddenly wheeled towards me, his trunk lashing the air, enormous ears flapping angrily. With this ample warning I rushed for my kayak just as he charged, and wrenched the boat safely into the river, a scant few seconds before he came thundering along to the water's edge.

A mature elephant will weigh up to six tons and stand fully eleven feet in height. Yet, despite its ponderous size, an elephant can travel unbelievably fast, up to thirty miles an hour, when running at full speed, as well I found out! Had my

kayak been another twenty-five yards farther away, I would never have reached it alive. I would have been tossed and trampled by the enraged animal, who then would have considerably provided me with a pachydermic burial of leaves and twigs, as is the instinctive and paradoxical etiquette of elephants after they have killed an enemy. Though an elephant is the largest of all living animals, there is nothing vicious or predatory in his nature. He is peace-loving and well disposed when unmolested, and completely vegetarian, subsisting on a wide variety of plant life from marsh grass to tree roots. He feeds himself with his long muscular trunk, one of nature's most ingenious creations, a combination hand, arm, trumpet,

suction pump, and snorkel, capable of plucking a blade of grass or of tossing around a ton-heavy tree. Game controllers shoot over 1,000 each year to keep Uganda's 20,000 head from increasing too rapidly.

Shortly after our arrival at Pakwach we engaged the services and *mtumbi* of two husky Madi boatmen to accompany us as far as Nimule, 125 miles distant on the Sudanese frontier. After a good night's rest we purchased supplies of rice, eggs, bananas, and chickens at a native market, then set off down river, Jean and I in the kayaks and André, stripped to the waist, paddling in the dugout with Okelo and Oliyo.

We made good progress on the unusually calm water until mid-after-

The Meaning of Honor...

Richard L. Evans



We recall a comment accredited to Thomas Carlyle: "Conviction is worthless unless it is converted into conduct."¹ With this in mind we turn for a moment or two to the meaning of *honor*, without which there isn't much that is of worth in the world. We are not speaking of titles given, or positions held, or of honors conferred, but of the honor that is inseparably a part of a person inside himself. Honor, honorable, honesty: these are associated with some other solid and wonderful words: trust, integrity, and truth; courage, character, conscience, and high conduct; dignity, respect, and respectability; keeping credit, and paying debts when due; purity, chastity, virtue; sincerity, decency, faithfulness; freedom from fraud, freedom from guile, freedom from duplicity and deception. These solid words are all associated with honor, honorable, honesty. And unless, as Carlyle said, they are converted into conduct, a man is not safe in his person or in his property, in anything he buys or sells, in any contract or commitment, or in any trust or treaty. Honor is more than mere legality; it is more than the letter of the law; it is more than position, more than reputation, more than some kinds of success or public acceptance. It is not a matter of what is known or not known, or what one can get away with, or what is popular, or profitable, or politic. It is freedom from deceit, from evil thinking, from evil intent; freedom from fraud. It is what makes it possible for a person to rely on what he reads or sees or hears. It is what makes it possible for a person to rely on a label. It is what makes a woman, or a girl, or an innocent child safe. It is not promises, but performance. It is simply a matter of whether something is or isn't so. It is character and "conviction," as Carlyle said, "converted into conduct"—without which there is little of worth in the world.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 13, 1959. Copyright 1959.

¹Accredited to Thomas Carlyle. Original source unknown.

noon, when a furious northerly gale swept down upon us with a wind of almost hurricane intensity and a torrential downpour of rain. Within minutes the sky darkened with ominous black clouds, heavy with thunder and flashing lightning. The churning river swept us right into the papyri where we tossed helplessly under the onslaught of the enormous waves sweeping upstream against us.

We rode the storm out for nearly an hour, fighting all the while to keep our dancing prows headed into the pounding billows. Several times we nearly swamped as waves crested over us. Finally the storm subsided leaving us soaked and exhausted, but free to land and make camp at the first piece of high ground. Little did we dream at the time that there would come a day when we would have welcomed with all our hearts just such a tempest with its chilling wind and rain. It was typical of Africa though—the last drop of rain to fall on us for nearly seven months came on the wings of a savage cloudburst that all but drowned us!

(To be continued)

IN SHINING ARMOR

by Sara Hubbell Henry

The poet weaves his soul into his art
And clothes his thoughts in living words that sing
Across the years. He keeps us young in heart
And fills us with a warmth akin to spring.
We drift with him to realms of gay pretense
And climb the stairway to his ivied tower.
There lulled by his poetic eloquence
We find enchantment for one perfect hour.

The beauty and romance of olden days
Still echo through the corridors of time
And pageantries that set the world ablaze
Have been immortalized in song and rhyme.
We don our shining armor and take wing
To those fair days when chivalry was king.

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In-laws, get off the boat

(Continued from page 96)

kitchen as well. Give the young wife the privilege of making decisions, making mistakes, burning the biscuits, crying over hurt feelings, and, in general, the privilege of growing up. No young married woman is content to be in another woman's house and be treated as a child or servant, even though the other woman be her own mother.

It would doubtless be easier for them to use the electric appliances of the parents, enjoy the spaciousness of the larger rooms, etc., but character is not developed or self-esteem maintained by dependence, by submitting to decisions made by others without consultation, nor is the delicate technique of building a home acquired while eating meals prepared by others at a family table provided by others, or enjoying comforts without cost or obligation. The young husband wants an opportunity to appraise his wife's ability as a cook and homemaker, and the wife is anxious to demonstrate and improve her ability.

The in-law relationship can, by forethought and planning, coupled with self-control, become more smoothly co-operative and conjunctive, but it takes thought and effort on the part of all. It is a relationship that should be anticipated and prepared for with happy expectancy rather than approached with misgiving.

The bristling approach to any problem invites resistance and trouble. Sometimes when in-laws meet, the young and old, their nerves seem to penetrate through their clothing and are supersensitive and supercharged, and they may be goaded by petty vexations until they strike out at real or imaginary enemies with a venom all out of proportion to the provocation. In such cases, proximity should be cushioned with kindness and direct contact avoided until "the heat is off."

Let the in-laws, both young and old, relax, be normal, see in the enlarged family some new and wonderful people, and appreciate the improvement of the stock by transfusion of new blood. Let them refer to their new relatives as father, mother, son, or daughter from the

wedding day on, and seek comradeship and confidence. Do not be like the young husband and father who, when asked how he referred to his mother-in-law, said, "During the first year I just said 'she' and after that I called her 'grandma.'"

There are, of course, some mothers-in-law who are tactless, loquacious, and meddling and some fathers-in-law who are taciturn, surly, and domineering; of these we hear very frequently though they are perhaps only one in a thousand. The other nine hundred and ninety-nine we take for granted.

But remember there are also some bad sons-in-law and daughters-in-law who must be endured by long-suffering parents. A little honest self-appraisal, followed by painstaking reform might be beneficial to all.

The ideal parent-in-law will be an objective and neutral spectator when there are differences of opinion between the young husband and wife, will wait until asked before offering suggestions or giving advice, will treat juniors as equals (though it may entail a little imagination) and not as children to be reformed, will just let them be and become, will remember his own struggles and mistakes and be patient.

The ideal junior-in-laws will remember that each was loved by parents before their own young love was born. They must not desire or attempt to displace that love but add to it by their own. They will, even at some personal sacrifice or inconvenience, make the senior in-laws feel at home and wanted; will praise and compliment them for the fine job they did in bringing up their own family, especially the one they have chosen for a life's companion. (Take tongue out of cheek and uncross fingers if the above is an expression of a wish instead of a fact.) Let all in-laws and members of families remember that tact, tolerance, consideration, and kindness are hallmarks of culture and that being civil is evidence that one is civilized.

When families, and the extension of families through marriage, can learn to get along harmoniously together, we shall have peace, and rather than calling for in-laws to get off the boat, they will be joyfully welcomed into the fleet where all may hear the blessed words, "Peace be still."

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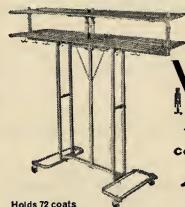
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The Last Word



When the women's circle at a Milwaukee church decided to sponsor a worth-while project, someone suggested that they help a family with two sick children who needed frequent blood transfusions. Promptly eight women volunteered to donate blood—their husbands'.

If you would not be forgotten as soon as you are dead, either write things worth reading, or do things worth writing.

—Benjamin Franklin

AUTO: Something your son can somehow manage to drive into the garage on the last drop of gas.

—Hudson Newsletter

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

"Doctor, what do you find to be the principal complaint of children?"
"Parents, Madam."

While I was driving a carload of women delegates to a convention recently, the subject of husband-wife arguments arose, and each woman told what happened when she and her husband had words. "My husband doesn't give me a chance to argue," I said. "Whenever we disagree he walks out of the house and starts sawing or hammering or pouring concrete."

At this, one of my friends in the back seat spoke up. "You must have had some dillies," she said. "I've often wondered how you managed to add a playroom, a bedroom, a patio, and a garage to your house in two years."

Innocence of life, consciousness of worth, and great expectations are the best foundations of courage.

TRAFFIC LIGHT: A trick to get pedestrians half-way across the street.



PARKING SPACE: An area about seven feet wide and fourteen feet long, on the other side of the street.

—Hudson Newsletter

Happy are the families where the government of parents is the reign of affection, and obedience of the children is the submission of love.

No matter how high a man rises, he needs something to look up to.

The successful conversationalist must be able to disagree without being disagreeable.

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